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# Chetham Society:

ESTABLISHED M.DCCC.XLIII., FOR THE PUBLICATION OF  
HISTORICAL AND LITERARY REMAINS  
CONNECTED WITH THE PALATINE COUNTIES OF  
**Lancaster and Chester.**

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1. That the Society shall be limited to three hundred and fifty members.
2. That the Society shall consist of members being subscribers of one pound annually, such subscription to be paid in advance, on or before the day of general meeting in each year. The first general meeting to be held on the 23rd day of March, 1843, and the general meeting in each year afterwards on the first day of March, unless it fall on a Sunday, when some other day is to be named by the Council.
3. That the affairs of the Society be conducted by a Council, consisting of a permanent President and Vice-President, and twelve other members, including a Treasurer and Secretary, all of whom shall be elected, the first two at the general meeting next after a vacancy shall occur, and the twelve other members at the general meeting annually.
4. That the accounts of the receipts and expenditure of the Society be audited annually, by three auditors, to be elected at the general meeting; and that any member who shall be one year in arrear of his subscription, shall no longer be considered as belonging to the Society.
5. That every member not in arrear of his annual subscription, be entitled to a copy of each of the works published by the Society.
6. That twenty copies of each work shall be allowed to the editor of the same, in addition to the one to which he may be entitled as a member.

# LIST OF PUBLICATIONS.

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## NEW SERIES.

### FIRST YEAR (1882-3).

- Vol. 1. *The Vicars of Rochdale.* By the late Rev. Canon Raines, M.A., F.S.A. Edited by HENRY H. HOWORTH, F.S.A. Part I. *pp.* xiii. 200.
- Vol. 2. *The Vicars of Rochdale.* Part 2. *pp.* 201-391.
- Vol. 3. *Lancashire and Cheshire Wills and Inventories at Chester, with an Appendix of Abstracts of Wills now Lost or Destroyed.* Transcribed by the late Rev. G. J. PICCOPE, M.A. Edited by J. P. EARWAKER, M.A., F.S.A. *pp.* x. 262.

### SECOND YEAR (1883-4).

- Vol. 4. *The Catechisme, or a Christian Doctrine necessary for Children and Ignorant people,* of Lawrence Vaux, 1574, sometime Warden of the Collegiate Church, Manchester. Edited by T. G. LAW, Esq., Signet Library, Edinburgh. *pp.* cx. 111.
- Vol. 5. *The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town.* By the late Rev. F. R. RAINES, M.A. Edited by J. E. BAILEY, F.S.A. Part I. *The Rectors; Warden Huntingdon to Warden Chaderton.* *pp.* xx. 100.
- Vol. 6. *The Rectors of Manchester, and the Wardens of the Collegiate Church of that Town.* Part II. *Warden Dee to Warden Herbert.* *pp.* 101-206.

### THIRD YEAR (1884-5).

- Vol. 7. *The Old Church and School Libraries of Lancashire.* With Bibliographical and other Illustrations. By RICHARD COPLEY CHRISTIE. *pp.* xiii. 215.
- Vol. 8. *The History of the Parish of Poulton-le-Fylde.* By HENRY FISHWICK, F.S.A. *pp.* 232.
- Vol. 9. *The Coucher Book of Furness Abbey.* Part I. *The Furness Domains.* Edited by the Rev. J. C. ATKINSON, M.A. *pp.* 260.

### FOURTH YEAR (1885-6).

- Vol. 10. *The History of the Parish of Bispham.* By HENRY FISHWICK, F.S.A. *pp.* 143.
- Vol. 11. *The Coucher Book of Furness Abbey.* Part II. Edited by the Rev. J. C. ATKINSON, M.A. *pp.* 261-536.
- Vol. 12. *The Crosby Records.* Edited by the Rev. T. E. GIBSON and the late Bishop GOSS. *pp.* xxvi. 108.

### FIFTH YEAR (1886-7).

- Vol. 13. *A Bibliography of the Works Written and Edited by Dr. Worthington.* By R. C. CHRISTIE. *pp.* vii. 88.
- Vol. 14. *The Coucher Book of Furness Abbey.* Part III. Edited by the Rev. J. C. ATKINSON, D.C.L. *pp.* lx. 537-728.
- Vol. 15. *The History of the Church and Manor of Wigan.* Part I. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* vii. 180.

*List of Publications—New Series.*

**SIXTH YEAR (1887-8).**

- Vol. 16. The History of the Church and Manor of Wigan. Part II. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* 181-460.
- Vol. 17. The History of the Church and Manor of Wigan. Part III. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* 461-684.
- Vol. 18. The History of the Church and Manor of Wigan. Part IV. By the Hon. and Rev. CANON BRIDGEMAN. *pp.* 685-836. (*Conclusion.*)

**SEVENTH YEAR (1888-9).**

- Vol. 19. Correspondence of Edward, Third Earl of Derby, during the years 24 to 31 Henry VIII. Edited by T. NORTHCOTE TOLLER, M.A. *pp.* xxvi. 138.
- Vol. 20. The Minutes of the Manchester Presbyterian Classis, 1646-1660. Part I. Edited by WM. A. SHAW, M.A. *pp.* cxli. 82.
- Vol. 21. Lives of the Fellows of the College of Manchester. By the late F. R. Raines, M.A. Edited by FRANK RENAUD, M.D. *pp.* xiv. 210.



## THE FUTURE OF THE FUTURE

by J. H. H. H. H.

The future is a very interesting subject, and one that has been discussed for many years. It is a subject that has fascinated many people, and it is one that has been the subject of many books and articles. The future is a subject that is always changing, and it is one that is always full of possibilities.

There are many different ways to look at the future, and there are many different ways to try to predict it. Some people believe that the future is already set, and that we can only wait for it to happen. Others believe that the future is something that we can create, and that we can make it whatever we want it to be.

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# The Chetham Society.

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## COUNCIL FOR 1888-9.

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**The Fellows**  
OF THE  
**Collegiate Church of Manchester.**

BY THE LATE  
REV. F. R. RAINES, M.A.,  
*Honorary Canon of the Manchester Cathedral,  
and Vice-President of the Chetham Society.*

EDITED BY  
FRANK RENAUD, M.D., F.S.A.

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PART I.

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PRINTED FOR THE CHETHAM SOCIETY.  
1891.



PRINTED BY CHARLES E. SIMMS,  
MANCHESTER.

## PREFACE.

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**B**EARING in mind that a writer often attempts to lengthen out unduly that which the reader is equally desirous to find abridged, I purpose confining myself to a few, yet necessary, introductory observations. Less than this would expose me to a comment once made by Sir Roger L'Estrange, that "a man might as good go to Court without a cravat as show himself in print without a preface." Both conditions may be easily satisfied in the present instance, and followed, as this History of the Fellows of the Collegiate Church of Manchester is a natural sequel and complement to that of its Wardens, edited for the Chetham Society by the late Mr. John Eglington Bailey.

But for the untoward circumstance of Mr. Bailey's literary labours and career having been cut short by a painful illness and early death, this agreeable task of dealing with the lives and official positions of the Fellows, from the *MSS.* of the late Canon Raines, would have been undertaken by him, and accomplished in a more able manner than I can hope to emulate.



Amongst the many services rendered to the local history of Manchester, and the County Palatine of Lancaster, by Canon Raines, none will have a more enduring interest than a continuous series of lives of the Wardens and Fellows of the "Old Church," concerning everything appertaining to which the citizens of Manchester may feel justly proud.

In its entirety, the work forms a monument of industrious research, for which few would be accounted equal, and none could hope to be better equipped ; whilst it may truthfully be pronounced a collection of voices from the past speaking to men of the present time.

Beginning with the year 1422, the date when the Parish Church was first Collegiated, and with the eight first appointments of secular priests, made through the instrumentality of the Rev. Thomas, last Lord de la Warre, an unbroken succession of Wardens and Fellows follows, down to the year 1843—brief in the early beginnings through lack of biographical details, and growing gradually in amplification and interest as the narrative advances to its close.

With the lives of Wardens who have been advanced to this dignity from Fellows, and as such dealt with by Mr. J. E. Bailey in two preceding volumes, the present editor has thought it neither necessary nor desirable to meddle ; and the same course has been followed in dealing with the text, as far as practicable, of so learned and accomplished an antiquary as the compiler of the manuscript. He has contented himself rather with the more modest occupation

of appending notes in such instances as have been rendered practicable through information made public, for the most part, since the death of Canon Raines.

Although other works have been consulted, the principal sources from which such notes have been obtained are—the Domestic Series of State Papers, the Calendar of Rolls, Charters, &c., of the Duchy of Lancaster, edited by the late Sir William Hardy, embodied in the Reports of the Deputy Keeper of Public Records, and in the *Ducatus Lancastriæ*. Moreover, every reference made in “Le Neve,” and the latest editions of the Oxford and Cambridge Registers, has been searched, and the dates and facts verified, corrected, or, when found unrecorded in them, or in Parish Registers, expunged, or left doubtful.

A biography of the Rev. Thomas, Lord de la Warre, would have been an appropriate and acceptable addition to the present volumes, had it not already received such treatment from Canon Raines (see *Wardens*); been exhaustively dealt with by Dr. Hibbert-Ware (*Foundations of Manchester*); and further elucidated by Mr. John Harland in his *Mamcestre* (Chetham Society’s Publications). It may, however, be desirable to direct attention to the official notification of estates of which this liberal prelate died seized, set forth in the 33rd Report of the Deputy Keeper of Public Records, 5th Henry VI.

The lengthy biography of Richard Hollinworth, which had been lent by the compiler to the late President of the Chetham Society for amplification, and afterwards

abandoned as lost, was fortunately discovered amongst Mr. Crossley's multifarious and ill-assorted papers, after his death, when preparations for sale were made ; and, being then recovered, is now incorporated.

Amongst other incidental remarks relating to the character and conduct of notable citizens of Manchester occurring in these memoirs, not the least interesting are those of Mr. Humphrey Chetham, exhibiting as they do this worthy man in a pleasing and kindly light, ever ready to support with friendly counsel such of the Fellows as were persecuted for doctrinal opinions, and as freely opening his purse towards enabling them to cope with the legal difficulties in which they not infrequently found themselves entangled. To borrow the words of Canon Raines, Mr. Chetham was "a moderate Episcopalian, although a doctrinal Puritan ;" and, with the aid of this concise yet comprehensive summary, the nature of his interventions can best be estimated.

Extending as these records do over every phase of English Ecclesiastical polity, and embracing such a lengthened period, it is but reasonable to expect that, in many instances, they will reflect diversities of opinion inseparable from the transition stages of pre-reformation to post-reformation observances ; from Laudism on the one hand to extremes of Puritanism on the other, together with leanings towards separation born of both. Not alone will the virtues and shortcomings of individual Fellows be seen displayed, oftentimes biased by the leanings of contemporaries ; but likewise the entire system of Church

patronage and preferments as exercised by the autocratic mandates of the Eighth Henry, and his daughters and successors, Mary and Elizabeth. The vacillations, and not at all times irreproachable conduct, of the Stuart sovereigns also find a place, no less than such more properly belonging to the Cromwellian interregnum, together with the intrigues of secular officials, through whose hands preferments were then and afterwards filtered.

The discords, persecutions, and indeed prosecutions also, arising out of preferences in the seventeenth century for preaching in Geneva gowns instead of surplices, coupled with irregularities practised in the administration of the Lord's Supper, are graphically told in the lives of some of the Fellows who held official appointments in the Collegiate Church at this period. They supply interesting and instructive reading at the present time, when like eccentricities of observance, in opposite directions, exercise the minds of Churchmen, to the perplexity of the laity, arising in a measure, as they have almost unconsciously done, out of a revived taste for Gothic architecture within the last forty years, together with its ornamental *entourage* and bias towards corresponding pre-reformation rubrical observances. The ecclesiastical pendulum thus continues swinging to and fro—

“As if religion were intended  
For nothing else than to be mended.”

A more abiding and intelligent history of the Wardens and Fellows of the Collegiate Church would be attained to if read by the light which the different charters of

incorporation are capable of casting upon it ; and, as these documents are not readily accessible, it is much to be desired that the Council of the Chetham Society will cause them to be reproduced in a separate volume, under competent editorship. These charters, four in number, exclusive of the Letters Patent of Henry the Fifth, explain the need for their enactment, and serve likewise to show that good intentions, even in the best of causes, are liable to grow corrupt through lapse of time, change of circumstances, laxity of discipline, malversations of revenue, and growing disregard of and departure from fundamental principles.

How narrowly the College escaped destruction in the early period of Reformation zeal need not here be repeated. Suffice it to say that, for the sum of £268. 3s 4d., the Chantry of St. James, the site of the College Buildings, the close, with lands in Alport, etc., etc., were conveyed away, always excepting the lead, bells, advowsons, and rights of patronages of any churches belonging to the College, which were reserved for the Exchequer and future Crown patronage. (*Maneria et terræ concessa in Com. Lancastriæ, anno 3 Edwardi Sexti.* Jones's *Originalia*.)

Considerable latitude must be allowed for an assertion that the College was once more dissolved by Elizabeth, in the first year of this Queen's reign, though an intention to this effect is made manifest by expressions used in the preamble to Elizabeth's later Charter of Incorporation in the twentieth year of her reign, viz. : " That by reason of

a certain statute passed in the first year of our reign, either the College (re-founded by Mary) has come into our hands as altogether dissolved, or at least in the judgment of persons skilled in our laws, appears to have no, or a very solid foundation," etc., etc.; from which it may be inferred that nothing happened at this earlier date of a more definite character. When this Queen re-founded the College, and caused it to be designated the "College of Christ in Manchester," the number of Fellows was reduced from eight to four, and so has remained, the same number having been determined on by Charles the First. But the chequered existence of this ancient Ecclesiastical Corporation had not yet ended, for no sooner had the Protectorate been established under Oliver Cromwell than, by an ordinance for the sale of Dean and Chapter lands, it was brought within the meshes of this act, though some of the ablest lawyers did not think it came strictly within its meaning. After the Restoration, Charles the Second had the wisdom to restore his father's shattered foundation.

A table of Patronages, Regnal years, and approximate dates of appointments of Fellows-Chaplains to the College, has been prefixed for a greater convenience of reference, arranged in the consecutive order in which Canon Raines had thought fit to write these several lives; and although considerable latitude must be allowed for exactness, more especially in such as are of an early date, on the whole it has appeared more desirable to adhere to this method, than to vary it without a better apology for so doing.

Should the notes appended to the biography of Christopher Urswick be thought redundant, seeing that his connexion with the Manchester College was not an intimate one, at the lowest estimate it will be allowed that he was a notable Lancashire man, the scion of an ancient stock, and a consistent friend and adherent of Henry the Seventh, alike in his days of adversity and of his more assured prosperity. Thus much, at the least, may be admitted, without controversy between the relative merits of Henry and his predecessor Richard. Whilst yet a young man, and Chaplain to Margaret of Richmond, Urswick was deemed wise and prudent enough to convey to her son, the Earl, her views touching his pretensions to the throne. When himself an exile in Flanders, and the Earl had sought refuge in Brittany, it was again Urswick who conveyed to him the danger in which he stood of being delivered up to Richard, and who planned his escape out of the Duke of Brittany's keeping.

Later on, when James of Scotland was coquetting with Perkin Warbeck, which continental engagements rendered dangerous, it was Urswick who was again selected for the conduct of delicate negotiations with Ferdinand of Spain. That Henry responded warmly to Urswick's zeal and fidelity is certain; nor is it surprising that the King rewarded him with many ecclesiastical benefices and preferments, of which the Deanery of Windsor, at this particular juncture, was not the least honourable and confidential.

The decision arrived at to continue the biographies of

all the Fellows of the Collegiate Church whose careers have ended will, I trust, commend itself as much to the members of the Chetham Society, as will the other resolve to pass over their successors in the Canonry. Not to have included the lives of the first four appointed Canons—Wray, Sergeant, Parkinson, and Clifton, who were Fellows first—would be tantamount to robbing the record of an abiding interest to many persons who can still recall their familiar faces, and take a just pride in their several excellencies, both as Divines and Citizens. In addition, it was during the official tenures of these four last appointed Fellows that great changes were inaugurated in the government of this ancient Ecclesiastical Corporation ; for not only was Manchester Church erected into a Cathedral of the new See in the year 1847, but the status of the then Warden and Fellows was altered to that of Dean and Canons. In a word, Manchester parish had outgrown the Foundation. The 10,000 inhabitants of the fifteenth century had increased to 40,000 in the seventeenth century, and now had attained to 400,000. Public opinion was ripening for a more enlarged spiritual provision, and a more equitable use and distribution of the College revenues amongst the incumbents of some fifty churches, which had gradually accreted round the parent rectory, for the maintenance of which the pecuniary resources were precarious and inadequate. Only a spark was needed to fan the smouldering discontent into a flame ; and this was supplied when Dr. Parkinson, whose scholarship and geniality had endeared him to the



inhabitants of Manchester, accepted the Principalship of St. Bees College in Cumberland, which entailed an absence of nine months out of twelve from the Cathedral Church. Although the legality of this proceeding could not be questioned, it was felt nevertheless that a continued tenure of his Canonry, associated as it was with the Rectorship of St. Bees, was open to animadversion.

Public meetings were held accordingly, and outside pressure was brought to bear on the then representatives of the Cathedral Chapter, who not unnaturally resented this interference with ancient prerogative. They stood upon their charters.<sup>1</sup> Finally, and after much warmth and recrimination on both sides, a bill was introduced and carried through both Houses of Parliament in 1850, whereby the stipends of future Deans and Canons were fixed, parochial duties were attached to each stall in four different churches within the extended parish, and surplus revenues were assigned to the Ecclesiastical Commissioners for distribution amongst other benefices.

Thus a new era was inaugurated. A Cathedral establishment had sprung out of the ashes of the extinguished College, with an organization more in unison with the wants, wishes, requirements, and aspirations of the Greater Manchester of the present time. Through this instrumentality a record of the lives and actions of the Wardens and Fellows, ranging over more than four centuries, may be said to have come to an end.

<sup>1</sup> See also Bishop Stratford's second letter to Mr. Ogden, p. 186, paragraphs three and four.

Since the "Prefix" p. 1 was printed, it has come to the editor's knowledge that the statement made on the authority of Richard Hollinworth (*Mancuniensis*) to the effect that a stone-built church first replaced a former black and white wooden structure, during the Wardenship of Mr. Huntingdon in 1485, cannot be substantiated, as sufficient evidence of Early English, Geometrical, and Decorative stone architecture has since been discovered by Mr. Crowther, under whose able professional supervision the Cathedral Church is now undergoing alterations and enlargements.

It only remains to bespeak a lenient judgment on the few departures from accuracy inseparable from a compilation of this nature; and, indeed, it may be permissible to remind the reader that, where so many dates, details, and perchance also some disputable assertions, connected with long bygone family histories, are necessarily involved, some inaccuracies will almost obviously occur, needing correction more than apology, amendment rather than censure, and laudation of the learned and industrious compiler, rather than dispraise, seeing that, if perchance he may have failed to produce a book perfect in all parts, he can claim the merit of having rescued from the devouring tooth of time much that would otherwise have been left untold.

My thanks are due, and gratefully rendered, to the President, the Worshipful Chancellor CHRISTIE, and to the Honorary Secretary, Mr. C. W. SUTTON, for ready assistance in revising the proof sheets of this publication whilst

it was passing through the press. Mr. SUTTON has placed his bibliographical knowledge, and the resources of the valuable library over which he so ably presides at my free disposal; and I have received help from Mr. TINKLER, the recent Librarian of the Chetham College Library, and from Mr. BROWNE, the present *locum tenens* of this office, who have given me facilities in consulting books and manuscripts. To Lieutenant-Colonel MAWSON I am obliged for the communication of details regarding Mr. J. Clayton, not otherwise obtainable; and if other minor contributors are not specifically named, I trust their aid will not be accounted either overlooked or forgotten.

For the foot notes, and brief additions to the text, included within square brackets, the reader will account me directly responsible.

FRANK RENAUD.

MANCHESTER,

JANUARY, 1891.

## ERRATA, ETC., IN PART I.

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Page 3, *for* "Barker " *read* "Baker."

Page 4, *for* " 1753 " *read* " 1735."

Pages 20, 27, *for* "seemes " *read* "seems."

Page 23, *for* "accur " *read* "occur."

Page 32, *for* "orignal " *read* "original."

Page 151, *for* "1664 " *read* "1644."

Page 178, note. No reference to the Monumental Tablet being available, the inscription has been copied literally from the *MS*.



## EDITORIAL PREFIX,

SHOWING APPROXIMATE DATES OF PATRONAGES, REGNAL  
YEARS, AND APPOINTMENTS OF FELLOWS-CHAPLAINS  
OF THE COLLEGIATE CHURCH OF MANCHESTER, IN THE  
ORDER OBSERVED BY CANON RAINES, TOGETHER WITH  
THE PERIODS DURING WHICH THE SUCCESSIVE  
CHARTERS, &C., WERE OPERATIVE.

REGNAL YEARS.	PATRONS.	DATES.	NAMES.
Henry 6°	Thomas, Lord de la Warre, Priest.	<div> 1422 1422 1422 1422 1422 1422 1422 1422-5 </div>	<div> John Raval. Hugh Wrightington. Thomas Whythed. James Bordisley. Roger le Parker. William Walker. John Browne. William del Bothe. </div>
Edward 4°	<div> At this time, and previously, the Church was built of wood, i.e. post and pane, or raddle and daub, dedicated to St. Mary, St. Denis (hence Dean's Gate) and St. George, after which it was gradually transformed into a stately stone building, which was completed in 1485. </div>	<div> 1436 1430 1435 1437 ? 1428-30 1430 ? 1431 ? 1438 1438 1454 1463 1463 ? 1475 </div>	<div> John de Heton. Ralph de Tyldesley. Roger de Bradley. George Radclyffe. John Fawkes. Nicholas Bridde. John de Reddish. Robert le Balshaw, <i>ob.</i> 1840. Roger Roo. Thomas Barbour. James Bridde. John le Wright. Nicholas Ravalde. John Bamford. James Chaloner. John Newton. James Middleton. </div>

# Editorial Prefix.

REGNAL YEARS.	PATRONS.	DATES.	NAMES.
Richard 3 <sup>o</sup>	The Wests, Lords de la Warre.	1482	William Bradford.
		1480	Thomas Bradford.
		1480	Matthew Holbroke.
		1488	Robert Chetham.
		circa 1500	John Tetlow.
		1492	Hugh Ashton.
		1484	Henry Trafford.
		1481	Thomas Hall.
Henry 7 <sup>o</sup>		1494	Christopher Urswick.
		1506	John Bamford.
		1506	William Bradford.
		1506	James Lording.
		1506	Richard Massey.
		1506	Ralph Mody.
Henry 8 <sup>o</sup>		1506	Henry Sydall.
	Privilege of Sanctuary abolished, 33 <sup>o</sup> Henry 8, 1541. The Crown from henceforward.	1512	John Bexwyk.
		circa 1520	Ranulph Poole, or Pole.
		circa 1520	John Claydon.
		1533	Henry Turton.
		1535	James Grene.
		1534	Richard Bradshaw.
		1535	John Berket.
		1535	John Adamson.
		1535	John Key.
		1535	John Coppage.
		1535	Henry Hopwood.
		1535	Edmund Stubbs.
		1535	John Fychin.
		1535	John Walker.
		1540	George Birch.
Edward 6 <sup>o</sup>	The Crown from henceforward.	1547	William Penketh.
		1547	Lawrence Vaux.
		1545	John Bullaine.
		1545	Ralph Barne.
		1548	William Wilson.
		1555	Ralphe Birch.
		1557	Hugh Ormishaw.
		1557	Edward Pendleton.
		1557	Nicholas Wolsencroft.
		1557	Henry Riley.
Mary			

Named in the *Valor Ecclesiasticus*.

College dissolved 1<sup>o</sup> Edward VI.

College newly incorporated by Mary, who confirmed the statutes of the first foundation. St. Mary's College

*Editorial Prefix.*

REGNAL YEARS.	PATRONS.	DATES.	NAMES.	
Elizabeth		1559	Thomas Herle.	} College said to have been dissolved by Elizabeth.
		1559	Thomas Carter.	
		1559	John Heyton.	
		1568	Stephen Townsend.	
		1568	Nicholas Daniel.	
		1559	Richard Hall.	
		1568	Edward Holt.	
		1571	Richard Holme.	
		1576	William Massie.	
		1570	Oliver Carter.	
		1574	Robert Barlow.	
		1574	Thomas Richardson.	
		1578	John Molins.	
		1578	Alexander Nowell.	} College newly incorporated by Elizabeth as Christ's College in Manchester.
		1578	Thomas Williamson.	
		1591	Robert Birch.	
		1594	Roger Parker.	
		1591	William Bourne.	
		?	— <i>Torkington</i> (Omitted in <i>MS.</i> )	
James 1 <sup>o</sup>		1605	Walter Balcanqual.	
		1606	John White.	} Christ's College under Charter of Charles the First.
		1609	Daniel Barker.	
		1601	Richard Kenyon.	
Charles 1 <sup>o</sup>		1629	Samual Boardman.	
		1632	Richard Johnson.	
		1633	Peter Shaw.	} Christ's College under Charter of Charles the First.
Charles 2 <sup>o</sup>		1643	Richard Hollinworth.	
		1656	Henry Newcome.	
		1650	William Walker.	
		1660	Francis Mosley.	
		1660	Thomas Weston.	
		1660	John Birch.	
		1680	George Ogden.	
		1670	Michael Adams.	
		1688	Thomas Hall.	
		1684	Richard Warburton.	} Christ's College under Charter of Charles the First.
William & Mary.		1689	John Hinde.	
		1701	Roger Bolton.	
George 1 <sup>o</sup>		1720	Charles Whitworth.	
Anne		1706	John Copley.	
Geo. 2 <sup>o</sup>		1703	Robert Assheton.	



# *Editorial Prefix.*

REGNAL YEARS.	PATRONS.	DATES.	NAMES.
Geo. 1 <sup>o</sup>		1727	Radley Aynescough.
Geo. 2 <sup>o</sup>		1728	Henry Brooke.
		1720	Richard Assheton.
		1728	Adam Bankes.
		1753	Thomas Cattell.
		?	Thomas Wroe.
		1747	Thomas Moss.
		1750	Thomas Foxley.
		1757	John Crouchley.
Geo. 3		1760	John Clayton.
		1760	Charles Downes.
		1761	Thomas Aynescough.
		1764	Richard Assheton.
		1764	Richard Clowes.
		1765	Maurice Griffith.
		1773	James Bayley.
		1793	John Griffith.
		1794	Dorning Ramsbotham ( <i>or</i>
		1798	John Gatcliffe. [ <i>Rasbotham</i> ].
		1804	Charles Wicksted Ethelstone
		1808	Croxton Johnson.
		1809	John Clowes.
George IV.		1814	John Holdsworth Mallory.
		1830	Cecil Daniel Wray.
		1832	Oswald Sergeant.
Victoria.		1833	Richard Parkinson.
		1843	Robert Cox Clifton.

} Christ College under Charter  
of Charles the First.

## Libes of the Fellows and Chaplains of the College of Manchester.

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JOHN RAVEALD, Fellow Chaplain of Manchester, occurs in 1422. He was one of the eight Fellows appointed by Bishop Langley and Thomas Lord de la Warr, who, according to the charter, had the nomination of Fellows during their lives, although it is afterwards stated that the patronage was exercised only by Lord de la Warr "as of full right." (See *Charter*, and Hollinworth's *Mancun.*, p. 49, ed. 1839.)

HUGH WRITHTINGTON, or WRIGHTINGTON, a Monk of Holland, was ordained Priest at Lichfield by Bishop Bourghall, September 15, 1402. (*Reg. Lich.*) He was one of Lord de la Warr's Fellow Chaplains, 1422. Probably of the family of that name seated at Wrightington in the parish of Eccleston, in the county of Lancaster. (Hollinworth's *Mancun.*, p. 49, ed. 1839.)<sup>1</sup>

<sup>1</sup> The heir of Hugh Wrightinton, Chaplain, is named in a Manchester rental as holding a burgage valued at 12*d.*, in the year 1492. (Harland's *Manchester.*) Another Richard Wrightinton brought an action against the Mayor and Burgesses of Liverpool for wrongful possession of lands and tenements belonging to the Lyverpole Chantry, in 1552 (*Ducatus Lancastrie*). So little has been recorded of this family that it may be of some interest to state the descent can be traced for two centuries by aid of information contained in the Duchy of Lancaster records. John de Wrightinton was appointed Proctor by the Prior and Convent of Burscough in 1381. The estate was granted in fee tail to Robert Wrightington, from whom it descended to John, his son and heir. From John it passed to Thomas Wrightinton, his son and heir, who received writ of livery for the same in 1502, 18 Henry VII.

THOMAS WHYTHED, or WHITEHEAD, one of Lord de la Warr's Fellow Chaplains in 1422.

There is a Thomas Whythede Capeff Cant'ie in Ecclesia de Mamcesŕ, who held a tenement with its appurtenances in Grenewold de Thom. West Dom. de Mamcesŕ, paying a rent of 6*d.* per ann., Ao. dñi 1473. (Palmer's *Rental of Mamcestre*, 1473.) If he is the Fellow named in 1422, he would be an old man, and probably a pluralist, in 1473. (Hollinworth's *Mancun.*, p. 49, ed. 1839.)

JAMES BORDISLEY [or BARDISLEY],<sup>1</sup> a Fellow Chaplain of Lord la Warr's nomination in 1422. Probably of the same family as Sir Thomas Bordisley, Priest, a legatee of Mrs. Isabel Chetham of Manchester, widow, 12 July, 1523. She was a daughter of Thomas Tetlow, gent., and of Agnes daughter and co-heiress of Edmund Burdisley of Manchester, gent., who had married John Tetlow of Oldham, gent., and was living Ao. 1567. (*Lanc. Her. Visit.*, eo anno.) [?] Jane, the other daughter and co-heiress of Edm. Bardisley, married Roger Marler of Manchester, and was mother of Sir Hugh Marler, the Priest of Isabel Chetham's Chantry in the Collegiate Church in 1523. (*Lanc. MSS.*, vol. xiv. p. 141,<sup>2</sup> "Hist. Lanc. Chantries;" Hollinworth's *Mancun.*, p. 49, ed. 1839.)

ROGER LE PARKER, Fellow Chaplain, appointed by Lord de la Warr, and living in 1422. He might be connected with Thomas le Parker, Prebendary of York and Rector of Bolton Percy, who, by will dated 4 Oct., 1423, bequeathed his library to be sold immediately at his death, and 20*s.* of his money to be added to the price of the whole, and the same to be distributed to poor people to pray "pro animabus Edwardi et Johannis quondam possessorum ejusdem si pro eis licitum sit orare."

<sup>1</sup> The name of John Bordysle appears as D.D. in the Oxford Register, Carmelite, 1458.

<sup>2</sup> This, and like references, must be understood as applying to *MS.* volumes bequeathed by Canon Raines to Chetham College Library.

Hollinworth styles Roger de Parker a Chaplain only, but he was Fellow. (p. 49).

WILLIAM WALKER, Fellow Chaplain, appointed by Lord de la Warr in 1422. He is styled by Hollinworth a Chaplain only, which means under the original charter, a Fellow.

These six Clerks, and the next-named, enjoyed, under Lord de la Warr's foundation, what has been called, the gregarious thralldom of the cœnobitic system, and the ample patrimony of the Church, not yet attacked and dissipated.

JOHN BROWNE, a Fellow Chaplain appointed by Lord de la Warr in 1422. He was associated with Warden Huntingdon in his church building. "There was also John Browne, a Fellow, who delighting in a large pit upon or near to the High Knowles and causing a double hedge and walks and seats around it to be made (possibly for his meditation), gave it the name it hath to this day—"Sir John Browne's Pit." (Hollinworth's *Mancun.*, p. 49, 12mo, 1839.)

It was common for recluses and ascetics to have their small caves for devotion and retirement. St. Cuthbert's cave, in the township of Howburn, is still pointed out where the saint is said to have occasionally resided during his absence from Lindisfarne for the purpose of seclusion and devotion. (Raine's *North Durham*, p. 215.) 25 Nov., 1422, the Bishop of Lichfield admitted James Browne and Adam Buron, Presbyters, bondsmen for Warden John Huntingdon. (*Reg. Lich.*, p. 112.)

The vicissitudes of two centuries had not, in Hollingworth's time, obliterated the remembrance of "Sir John Browne's Pit." Two centuries since the time of the historian have extinguished all knowledge of its position and site.

WILLIAM DEL BOTHE, occurs as a Fellow Chaplain and attestor to the deed of Sir Edmund de Trafford, knt., to Jordan de Workedsley, on Monday next after the Feast of S. Leonards,

3 Hen. VI., 1425; so that he was probably one of Lord de la Warr's first eight Fellow-Chaplains.<sup>1</sup> (Trafford *Evid.*)

William del Bothe, Clerke de Mamchestre, Ralph de Tyldesley Capell et John de Redysh Capell, were enfeoffed of lands by John Huntingdon, Clerke, Custos Ecclesiæ S. Marie de Mamcesſr, Oct. 5, 1425. (Trafford *Evid.*, p. 117.)

Will. del Bothe, Clerk, Sir Robert del Both, knt., and Seth de Worsley, were enfeoffed of Blackeley Park, messuages and lands within the manor of Mamcesſr, by William Chantrell, Serjeant-at-law, 11<sup>o</sup> Hen. VI., Ao. 1432. (*Lanc. MSS.*)

He was originally a student of Gray's Inn, but suddenly forsaking the Law, took Holy Orders, became a Prebendary of St. Paul's in 1421, and Chancellor of St. Paul's, collated to the Archdeaconry of Middlesex 2 May, 1429, which he resigned in 1441. He also ceded his stall in 1443, and was admitted to the Prebend of Chamberlainwood in the same year, which he voided on becoming Bishop of Coventry and Lichfield in 1447, at which time he was Rector of Prestcot in Lancashire. In July, 1452, he was translated to York, and having sat there twelve years died at Southwell, Sept. 20, 1464, and was buried in the Lady Chapel, near the Archbishop's Palace there. (Newcourt's *Reperitorium*, vol. i. p. 80, and Godwin *de Præsulibus*. His will is dated 26 Aug., 1464, and was proved at York 24 Nov., 1464. (*Testam. Eborac.*, p. 264, *Surtees*.) He founded a College of Priests at Eccles, his native parish, and bequeathed £40 to the same, and also £40 to the Chantry of St. Catharine in that Church, and ordered his executors to build a house at Eccles for the Priests, and to find them suitable Ornaments for celebrating divine offices. He also bequeathed to the Parish Church of Leigh, a

<sup>1</sup> Hollinworth (*MS.*) does not include William Bothe's name in an enumeration of the first appointments, and substitutes that of Nicholas Ravald, thus, "In y<sup>e</sup> rentall of Thomas West Lord de la Warr, occasional mention is made of John Raveald, Hugh Wrightington, Thomas Whitehead, Jacob Bardisley, Nicholas Ravald, Roger le Parker, William Walker." (See Canon Raines's remarks, under Nicholas Ravald.)

Manual and a Missal, and the same to Prescott, which churches he had held in early life.

Canon Raine says he was not a Prelate distinguished by any remarkable acts, but was a quiet and peaceable man. He adopted the cause of the House of Lancaster in the Wars of the Roses. His liberality was most profuse, and he spent large sums of money upon his palaces at York and Southwell.<sup>1</sup>

JOHN DE HETON, Capell de Mamcestre, was trustee of Sir John de Pylkinton of Bury, knt., along with Richard de Radclyffe, Clerk, Rector of Wilmslow, Hugh del Scholes and John de Redishe, Capellani, 14 June, 16 Henry VI., Ao. 1436. (Trafford *Evid.*)

Joh'es de Heton, Capell de Mamcestre, was a feoffee, with others, of the settlement of dower on Elizabeth, daughter of Sir Edm. Trafford, on her marriage with Sir John de Pilkington of Pilkington, knt., 20 April, 16 Hen. VI., 1436. (*Ibid.*, p. 15.)

<sup>1</sup> In Sir T. D. Hardy's edition of *Le Neve*, Wm. Bothe is stated to have been prebendary of Dunholme, in Lincoln diocese in 1420, and to have resigned in 1421, in which latter year he succeeded to the prebendal stall of Consumpt in Walton, London diocese. In 1434 he was prebendary of Langford church in Lincoln diocese, which he resigned in 1441. Then, in 1443, he became prebendary of Chamberlaynewood, and subsequently Bishop of Coventry in 1447. It was on the 21st of July, 1452, that he was translated to York, but was not enthroned till the following year.

Dr. Ormerod writes (*History of Cheshire*): "There are few families which have attained an equal number of dignities in the church with those possessed by the kinsmen of Sir Robert Booth of Dunham Massey. His brothers, William and Lawrence (his nephew according to Mr. Helsby, stated on the authority of a church brass at Sawley), were successively seated in the Archbishopric of York; his son John (subject of the present notice), obtained the Wardenship of Manchester, and the see of Exeter. His nephew, Ralph Booth of the Mollington Branch, was Archdeacon of York: his other nephew, John Booth, of the same branch, held the Prebend of Riccal, in York Cathedral, the Archdeaconry of Durham, the treasurership of Ditchfield with Salley Rectory annexed, and mastership of Denwell, with the annexed Rectory of Burton. His nephew Charles Booth, of the same branch, after going through many successive dignities, obtained the Bishopric of Hereford, in 1516, to the Archdeaconry of which, in 1522, he collated his nephew, John Booth, D.D. of Brazenose College, Oxford."

RALPH DE TYLDESLEY, Pb'r Capet̃ de Mamceſtr, was a feoffee of Warden Huntingdon, 9 Hen. VI., 1430. (*Trafford Evid.*, p. 8.) 20 Apr., 11 Hen. VI., 1432, Hugh de Holinworth demised to Ranulph de Tyldesley, Capet̃ and John de Reddish, Clerk, all the lands and tenements which he lately held of William de Chantrell, in Ancotes. (*Ibid.*) In the same year Ralph de Tildisley, Capet̃ and John de Redishe, Capet̃, re-convey to Hugh Holinworth and Alexander his son, and they demise apparently in fee to Maȝr John Huntingdon, Custos Eccl'ie B. M. de Mamceſr. (*Ibid.*)

Thurston Tyldesley of Weardley, and John Reddish of Reddish, Esquires, were amongst the original feoffees of Manchester Grammar School appointed by Hugh Bexwyck, Clerk, and Jane his mother, April 1, 1524. (*Whatton's Hist. Gr. Sch.*, p. 15, 4to.)

ROGER DE BRADLEY, Chaplain, a Trustee, 13 Hen. VI., 1435. (*Lanc. MSS.* vol. xxxviii. p. 9.) Probably of Bradley in Burtonwood parish Warrington, and brother of John de Bradley, who held lands as a tenant in Bury, and who had been a feoffee of Sir John Pilkington, knt., of his manor, advowson, lands, &c., of Bury (*ibid.*), and whom Roger de Bradley, Capet̃, succeeded in the trust, along with Warden Huntingdon. (*Ibid.*)

"Roger of Bradleze, Priest" and others were present as witnesses when "Sire John of Pilkington, knt., swere open a Boke" that he was seized in fee simple "on the daye of the weddyng mad betwene hym and Elisabeth y<sup>e</sup> doght<sup>r</sup> of Sr Edmund of Trafford knyght" of all the lands, &c., which descended to him after the death of his father, Sir John de Pilkington in the town of Bury, except the dower of his mother Dame Margaret. Dated 12 Oct., 25 Hen., VI. 1446. (p. 13.)

Roger Bradley seems to have been an active man and much in the confidence of the leading families in Manchester and the neighbourhood. 11 October, 25 Hen. VI., he was Rector of Bury, as well as Fellow Chaplain of Manchester College, and

a feoffee of Sir John Pilkington, knt. (*Lanc. MSS.*, vol. xxxviii. p. 13), and is named again 12 July, 27 Hen. VI. (*ibid.*, p. 15), and was an executor of the will of Sir John Pilkington, knt., dated 12 Oct., 25 Hen. VI., 1446. (*Ibid.*, p. 15.) And on the 9 May, 1462, Dom. George Pilkington, Psb'r, was instituted to the Rectory of Bury, vacant *by the death* of Roger Bradley, the last Rector, on the nomination of Tho. Pilkington, Esq., patron. (*Lanc. MSS.*, vol. xxii. p. 12.)

GEORGE RADCLYFFE, Capell de Mamcest'r, and apparently a Fellow, attests there on the Feast of S. Barnabas the Apostle, 16 Hen. VI. Ao., 1437. He was brother of Roger Radclyffe, LL.D., Warden of Manchester 1459. He was himself LL.D., and is described as Mag'r George Radclyff, *Decr. Doct.* He was collated to the Prebend of Monkton at Ripon, per resignation Mr. John Sutton, 11 Feb. 1452-3. (Le Neve, Hardy.) He founded a Chantry at Lichfield Cathedral in 1456, and another in the Church of Winwick (Cole's *MSS.* 32, 74 B. Mus.), although it may be doubted whether the latter Chantry was not founded by his relative, Mr. Edward Stanley, who succeeded Mr. Geo. Radclyffe, B.D., in the Archdeaonry of Chester in 1453.<sup>1</sup> (See *Hist. Lanc. Chantries*, p. 68 note, 4to, 1862.) He died in the 31 Hen. VI., 1453, and was buried at Lichfield. It might seem that the Chantry at Lichfield was not founded until three years after his death.

JOHN FAWKES, or JOH'ES DE FFAWKES, Capell de Mamcest'r, frequently occurs in deeds connected with Manchester. 14 Feb., 6 Hen. VI., Robert de Tetlaw conveys to John Fawkes and Nicholas Bridde, Capelli, two burgages in Mamcest'r, leading from the Parish Church of the said Vill to Salford bridge. (Trafford *Evid.*, p. 130.) Joh'es de ffawkes and Nicholas Bridd,

<sup>1</sup> "1449, April 26, George Radcliffe, vice Burdet." Ed. Stanley succeeded him in 1453. (Hardy's Le Neve.)



Capeff convey two burgages to Robert de Tetlow and Elizabeth his wife lying in Mamchester, 16 Feb., 6 Hen. VI., 1427. He was a feoffee, 15 April, 5 Hen. V., 1418. (*Ibid.*)

John de Fawkes and Roger de Heywood, Pbr's, are styled Chaplains of Thomas Lord de la Warr, March 25, 1405. (*Ibid.*) Were they Domestic Chaplains?

John Fawkes was presented to the Rectory of St. Bride's, London, 17, Oct., 1459, by the Abbot and Convent of S. Peter, Westminster. (Newcourt's *Repert.*, vol. i.) Qu. if the same.

John Faux, Capeff, and Tho. le Parker of Manchester, remise to Ro. Capeff de Mamchesſr, two burgages in Mamceſtr, 4 Hen. VI. (Vol. xxv. p. 58).<sup>1</sup>

NICHOLAS BRIDDE, Presbyter and Capeff, 14 Feb., 6 Hen. VI., and on the 15th June, 8 Hen. VI., 1430. (Trafford *Evid.*, p. 131).

He was Vicar of Prestbury, in the county of Chester, *ante* 1461, and probably died in that year.<sup>2</sup> (Ormerod's *Hist. Chesh.*)

JOHN DE REDDISH, Capeff, on the 18 Feb., 9 Hen VI., 1430, granted to Sir Edmund de Trafford, knt., Ralph de Prestwich, and others, three burgages in the vill of Mamchester, lying in le Denesgate, opposite to the Rectory and in the midel gate juxta Tode-lane. (*Lanc. MSS.*, vol. xxv. p. 132.)

<sup>1</sup> He was possessed of lands in Rooynton, as appears by a writ issued 10 Henry VI., "de perambulatione facienda," between his lands and those of James Fisser, Chaplain, Alexander and Richard Pilkington, and two others. (*Duchy of Lancaster Records*, 33rd Report of Deputy Keeper, p. 32.) A Jno. Fawkes was twice prebendary of Langford Ecclesia, viz., in 1465 and 1469: *ergo*, if Chaplain in 1405, he must have died a very old man. (Hardy's *Le Neve*.)

<sup>2</sup> Nicholas Bridde succeeded to the vicarage of Prestbury, on the appointment of of the Abbot and Convent of St. Werburgh, on the 22nd November, 1448, and died in 1468. (Test. Ormerod's *Cheshire*, 2nd edition.) He was probably son, or relation, of Robert Bryd of Salford, as a writ of redisseisin was addressed to the Sheriff of Lancashire in 1422, 9 Hen. V., to recover seizin against Robert Bryd and Margaret his wife, and Henry Bryd, Chaplain, of a messuage with appurtenances in Salford. (*Duchy Records*, Report 33, p. 20.)

The Ven. Richard Stanley, Archdeacon of Chester, makes an award in a dispute between Mag<sup>r</sup> John de Redysh, Capell<sup>r</sup> de Mamchesſr, and Roger Roo, Capell<sup>r</sup>, concerning a messuage in le Denesgate in Mamcesſr. Dat. 10 Hen. VI., 1431. (*Ibid.*, vol. vi. p. 326.)

He was a member of the old Manchester family of Reddish of Reddish. (See *ante*.)

John de Redysh, Pb'r, was a Trustee of Elizabeth, daughter of Sir Edmund Trafford of Trafford, knt., on her marriage with Sir John de Pilkington, knt., 20 April, 16 Hen. VI.

On the 14 June, 1438, he was a feoffee of Sir John de Pilkington, along with Hugh del Scoles, John de Heton, Capell<sup>r</sup>, &c. (Trafford *Evid.*)

He was Steward of Reynold West, Lord la Warr. (*Ibid.*, p. 6.)

ROBERT LE BALSHAW, or BOLSHA, Capell<sup>r</sup> de Mamchester, attests 7th Aug., 10 Edw. IV. (Trafford *Evid.*, p. 140.) 26th Oct., 22 Edw. IV., Laurence, son and heir of John Hunt and Joanna his wife, kinswoman and heir to Tho. le Barker, grant to Sir Robert Balshaw, Chaplain of Manchester College, all their messuages and lands and tenements in St. Mary's Gate, which formerly belonged to the said Thos., to have, &c., to him and his heirs for ever. (*Ibid.*) 20th Oct., 14 Hen. VII., Sir John Trafford, knt., Elias Prestwich, Esq., Richard Bexwyck, senior, and William Caley, demise to Mr. James Smyth, Capell<sup>r</sup>, three burgages in Manchester, two in Denesgate and one in Middelgate next to Todlone, which they had of Sir John Trafford, Robert Tetlow, &c., of the gift and feoffment of Robert Balshawe, Clerk, late Chaplain of the Collegiate Church. (Now deceased?) (*Ibid.*, p. 153, p. 147.) Living 28th Oct., 22 Edw. IV.

Probably connected with Henry Balsha, Clerk, Rector of Milend, near Colchester, presented 18th June, 1464, by the Prior and Convent of S. Botolph (Newcourt's *Rep.*, vol. ii. p. 419), and with John Balshaw, apparently a member of Lichfield Cathedral, and disposed to be a nonconformist, but who promised

Dean Nowell that he would conform, 2nd June, 1567. (Churton's *Life of Nowell*, p. 238, note.)

ROGER ROO, Capeff, occurs with John de Radysh, 10 Hen. VI., 1431. (See *ante*.) "Maȝr Roger Rooe, Capeff," an attorney to give seisin of a messuage in le Denesgate, Manchester, from Robert de Tetlawe and Elizabeth his wife, to John ffawks and Nicholas le Bridd, Capeff, 14th Feb., 6 Hen. VI. (Trafford *Evid*.)

William le Roo (not clerk or chaplain) attests at Manchester on Monday next before the Feast of S. Ambrose, 3 Ric. II. (*Lanc. MSS.*, vol. xxv. p. 132.) Is the name *Wroe* or *Roe*? Ro., Capeff de Mamcesŕ, received two burgages in Mamcesŕ, from John Faux, Capeff, and another, 4 Hen. VI. (*Ibid.*, vol. xxv. p. 58.)

THOMAS BARBOUR, Fellow-Chaplain of the College Ao. 14 . . This Fellow had rendered himself obnoxious to the leading parishioners, for some reason now unknown, and their outrageous conduct led Warden Huntingdon to address a Petition of Complaint "to the King our Sovereign and his most wise Council," in which he sets forth that as he, the said Warden of the College of our Ladie of Manchester, his Fellow Chaplains and Clerks were engaged in Complin in the church of the said College on the Wednesday before the Feast of St. Mark, April 14, 14 . . , a forcible entry was made into the church by Sir Edward Wever of the county of Chester, knt., Thomas, son of . . . Booth of Barton, Nicholas, brother of the said Thomas, son of Thomas, Richard Booth, and Roger Booth, his brothers, and Thomas son of Hugh de Barton of the said county of Lancaster, by the authority of the said Thomas Booth the father, with many others whose names are unknown, to the number of forty persons, did by force of arms enter the door of the said church to apprehend Thomas Barbour, one of the said

Clerks, in order that at the close of the service they might have him conveyed to the house of the Warden, Chaplains and Clerks, contrary to the peace of our Sovereign Lord the King. And seeing that the good people of the town of Manchester would accompany the said Warden, Chaplains and Clerks, to their habitation, and thus prevent the accomplishment of the evil purposes designed, they assembled Sir John Byron of the said county, knt., Robert Booth, Robert Holt, William Massey of Worsley, and William Lever, Esquires, with many others, to the number of five hundred, arrayed *en fence de guerre*, who besieged the house of the said Warden, Chaplains and Clerks, and threatened that if they, the said Warden, Chaplains, Clerks, the said Thomas Barbour or their servants issued from their house to go to the church they would be beaten, or should they aid in the escape of the said Thomas Barbour they should themselves perish.

The Warden, Chaplains and Clerks being in fear for their lives did not dare to enter the church for Divine Service or mass, and in case of violence they ordered the gates of the church to be closed.

The malice, however, of these evil-doers was not satisfied. They broke the windows of the church and forced their way in, intending to illtreat or kill any of the Clergy they might find therein.

Meanwhile, says the Petition, the College is in a complete state of siege, nor can any of its inmates obtain their liberty without the kind support and assistance of the King and his Council.

The Petition is that the King would command the Lord Chancellor of England, according to the premises ordained by the authority of this present Parliament to issue an order to these malefactors to appear before him at the suit of the said Warden, to hear the circumstances, to terminate the matter according to his wisdom, to pass judgment on and to punish the offenders, as may seem best, and to do this in the name of God and as an act of charity. (See *Notes and Queries*, Nov., 1860.) [?]

JAMES BRIDDE [or BIRD], Capell, is a feoffee, along with John le Wryght, Capell, of all the lands, messuages, &c., of Nicholas de Radclyffe, leading from the Parish Church of Mamcesſr towards Salford, and which burgages, messuages, &c., are entailed in the succession on Nicholas de Radclyffe for life, and afterwards in succession on Thomas, John, James, William, and Edward Radclyffe, with a remainder over, failing issue, to Sir Ralph Radclyffe, knt. Amongst the attestors are Sir John de Radclif of Ordsall, knt. Dated Mamcesſr, on Thursday next before the Feast of S. Thomas the Apostle, 15 Hen. VI. (*Lanc. MSS.*, vol. xxv. p. 135.)

"James Bridde, Priest," named in Warden Huntingdon's will, dated 13th Nov., 1454, as a trustee of his lands for building the Chancel of the Collegiate Church. (Vol. xxiv. p. 409.)

"James Bridde, Capell, as a trustee of Warden Huntingdon's lands conveys the same in trust to John Bamford and James Chaloner, Chaplains of the College, 10th Dec., 1464. (Vol. xxiv. p. 406; Gastrell's *Not. Cestr.*, vol. ii. p. 59.)

The family of Bridde were long afterwards connected with the Hulmes of Hulme, and more than one of them in Holy Orders. "James Brid, the younger," of Manchester, *not* a Clerk, was an attestor of conveyance of the late Warden Huntingdon's lands from the old Fellows, Bridde, Ashton and Ravald, to the new ones, Bamford and Chaloner, 10th Dec. 1464 (vol. xxiv. p. 406), and on the 6th Oct., 9 Hen. VII., Roger, son and heir of James Brydde, then deceased, released to Ralph, son and heir of Geoffrey Hulme of Mamcesſr, a burgage in le Markethsted, to the East, and adjoining the tenement of Richard, son of Hugh Tetlaw, to the West (*ibid.*, p. 415), which burgage had been held by Isabel, late the wife of James Bridde, 14th June, 22 Edw. IV. (*Ibid.*, p. 415.)

JOHN LE WRIGHT, Capell, 15 Hen. VI. (*See above*, James Bridde.)

MAG'R NICHOLAS RAVALDE [RAYNOLD, RAMALD, or RA-VEALD], Priest, was a trustee under the will of Warden Huntingdon, Nov. 13th, 1454. He conveyed Warden Huntingdon's lands to fresh trustees, viz., Bamford and Chaloner, 10 Dec., 4 Edw. IV., 1464. (Vol. xxiv. p. 406.)

In a Rental of Thomas Lord de la Warr mention is made of Nicholas Ravalde, Chaplain and Fellow of the College. (Hollinworth's *Mancun.*)

William Ravalde, probably his brother, was an officer of the Baron's Court, and burgess of Manchester, 6 Edw. IV. (vol. xxiv. p. 406), and John Ravalde was the cousin (nephew?) and next heir of Nicholas Ravalde, the Fellow, who was the last surviving trustee of Warden Huntingdon.

Huntingdon and Ravalde, and probably the clergy generally, had been in high favour with the Pilkingtons of Pilkington, a family well disposed to the church and religious houses, although not the founders of any separate establishment. In Ao. 1471, there was a sort of prescriptive payment of 45s. paid by the Abbot of Whalley to Sir John Pilkington, the man whose estate was forfeited after the battle of Bosworth. (*Hist. Whalley*, p. 93, 3rd ed.)

Nicholas Ravalde, Chaplain, attests Geoffrey Hulme's lease of land to James Middleton, Chaplain, 12th Sept., 1475 (vol. xxviii. p. 408), and conveys with two other Fellows, styled Chaplains, to John Birches of Mamcestre, *Taileor*, part of a messuage and garden in le Milnégate, rendering annually to the said Fellows 5s., Langley the Warden and others being witnesses on the 12th June, 1480.<sup>1</sup> (*Ibid.*, p. 414.)

<sup>1</sup> Nicholas Ravalde held a burgage in Manchester, late Master John Huntington's, namely, for half of the new plot near the burial ground, 4d. ; the other half, 6d. ; for half a burgage lying near the burgage of George Mancestre, 6d. ; also one burgage lying near the Hanging Bridge on the east side, 12d. ; and for half a burgage lying on the west side of the said bridge, 6d. ; and for land lying near the said burial ground, towards the burgage of Richard Farrar, 6d. ; and for a certain intake near the

DOM. JOHN BAMFORD, Chaplain, appointed a Trustee of Warden Huntingdon's lands by Mr. Nicholas Raval, Chaplain, 10th Dec., 1463. (*Gastrell's Not. Cestr.*, vol. ii. p. 59, note.) He attested at Manchester, 12th June, 1480. (*Lanc. MSS.*, vol. xxv. p. 15.) He was an executor of the will of Mr. Nicholas Raval, and a feoffee of Warden Langley.

Raval, Bridd, Ashton, and Bamford, Capeff, occur jointly, 3 Edw. IV. (*Lanc. MSS.*, *ibid.*)

Mağr Ralph Langley, the Warden, attests a deed of Nicholas Raval, John Bamford, and James Chaloner, Capeff, of lands granted to John Birch of Manchester, 12th June, 20 Edw. IV., 1480.<sup>1</sup> (*Vide* "Warden Langley," vol. xxiv. p. 414.)

JAMES CHALONER, Capeff, appointed by Mr. Nich. Raval a co-trustee with Dom. John Bamford, Capeff, of the lands of the late Warden Huntingdon, 10th Dec., 1463 (*Gastrell's Not. Cestr.*; see also p. 59 *ante*), a trustee of Huntingdon's charitable estate, 10th Dec., 4 Edw. IV., and of John Birch's estate, 12th June, 20 Edw. IV. (See p. 59 *ante*.)

John Chaloner occurs, 18th Jan., 6 Edw. IV., as a burgess of Manchester, and was probably brother of the Fellow, and both of them natives of Manchester (vol. xxiv. p. 406), as the latter was the owner of a burgage in Manchester, 12th Sept., 15 Edw. IV., 1475 (*ibid.*, p. 408), and a jurymen of the Baron's Court, 8th Dec., 20 Edw. IV., 1480. (p. 414.)

Grange of Geoffrey Hulme, 8d., in all four shillings. (See Rental of Thomas West, A.D. 1473, Harland's *Mancestr.*, p. 508.)

William Raval's name occurs in the calender of *post mortem* inquisitions (*Ducatus Lancastriae*), 2 Eliz., as having held a messuage, cottage, and lands, in Kersall; Robert Raval's, ditto, 20 Eliz., and William Raval's the same in the 29th Eliz.

<sup>1</sup> This circumstance warrants a belief that John Bamford was an octogenarian, as it is shown in the Welsh Records that he was in holy orders in 1430, at which time Sir Edmund de Trafford granted to him ("John Baumford, Chaplain") and Hugh del Scholes, in trust, custody of lands in Northenden, the advowson of Wilmslow Church, and a moiety of the Manors of Bolyn, Norelyf, Thornton-super-le-More, and Hellesby. (*Vide* Report of Deputy Keeper of Public Records, vol. xxxvii. pp. 713-15.) See also, John Bamford, Kellow, 1506.

JOHN NEWTON, Capell de Manchester, was a feoffee of Thomas, son of Hugh Tetlaw of Manchester, along with Sir Edmund Trafford and Sir Thomas Assheton, knt., of all his goods and chattels, burgages, lands, &c., in England and Ireland, dated Mamcestre, on the Eve of the Purif. of B. M. V., 30 Hen. VI. (Trafford *Evid.*, *Lanc. MSS.*, vol. xxv. p. 136.) He attests, 12th Sep., 15 Edw. IV., next after Maſtr Nich. Ravalde, Capell, and Dom. Ralph Langley, Clerk. (Vol. xxiv. p. 408.)

23rd Aug., 30 Hen. VI., Robert de Hopwood, Clerk, Rector of Middleton, gives in trust to John Highfield and Geoffrey Highfield, Chaplain, his brother, and to John Newton, Chaplain, all his burgages in Manchester, which he had by demise of James de Legh and John Maden. (*Lanc. MSS.*, vol. xxxvii. p. 347.) And he occurs again 35 Hen. VI. (*ibid.*, p. 349), and again Sir John Newton, Priest, attests 28th Oct., 22 Edw. IV. (vol. xxv. p. 147), a sale of lands to Maſtr Robert Balshaw, Clerk, of Manchester, deceased.

On the 20th May, 6 Hen. VII., Sir John Newton, Capell, conveys lands to Ceciley daughter of Richard Newton (Kersall *Evid.*), and "John Newton of Manchester, Capell," was living 1490.

Dom. John Newton was probably the son of John Newton, the ninth in descent from Robert Newton, son of Richard de Stokeport, living 12 Ric. I. John Newton of Manchester, the father, married Margaret, daughter of Thomas Legh of High Legh, Esq., and relict of Hamon Massey of Halley, and had (*inter alios*) a son John Newton, a Priest, living Ao. 1451. (See pedigree of Newton of Newton in Mottram, vol. xii.)

Maſtr John Newton, Fellow of Manchester College, devised a tenement in Salford, valued Ao. 1541, at 24s. 1d. per annum, for a yearly obit in the Collegiate Church of Manchester. (*Hist. Lanc. Chantries*, p. 24.)

On the 20th May, 1490, he conveyed lands in Salford to Roger Bridde of Salford, and Agnes his wife, daughter of William Mercer, late in the tenure of the said William and Isabella, and which lands the said John Newton, Chaplain, had of the



gift and feoffment of John fflowne, to hold to the said Roger and Agnes, and their lawful issue, but failing issue, to decend to Ellen, sister of the said Agnes, and wife of Hugh Lache, and her lawful issue; in default, remainder to William Mercer the younger, and his lawful issue, and in default, to Cicely Newton, daughter of Richard Newton of Newton, and her lawful issue; but in case all the parties should die without legitmate issue, "tunc volo et concedo quod predicta parcella terræ cum pertinentiis integre remaneat servicio Beate Marie Virginis in Ecclesia Mamcesſr, imppm̄." It seemes probably that this ultimate devise did not take effect. (See *Hist. Lanc. Chantries*, p. 25 note, 4to, 1862.

Newton, the Fellow,<sup>1</sup> was a relative of Nicholas and James Bridde, Fellows of the same College. (See *ante*.)

JAMES MIDDELTON, Chaplain of Manchester, had lands leased to him for 19 years, between the burgages of James Chaloner, Chaplain, and Robert Holynworth in Manchester, paying a rent of 10s. a year, and to the Lord of the Manor 12d., dated 12th Sept., 15 Edw. IV., 1475. The lessor was Geoffrey Hulme, gent. (Vol. xxiv. p. 408.)

SIR WILLIAM BRADFORD, Priest and Chaplain, attests with, and next after, Sir John Newton, Chaplain, a sale of lands, &c., in St. Mary's Gate, Mamcesſr, from Lawrence Hunt to Robert Balsha, Clerk of Mamcesſr, consid<sup>n</sup> xxxiii<sup>s</sup> iiii<sup>d</sup>, dated 28th Oct., 22 Edw. IV.<sup>2</sup> (*Lanc. MSS.*, vol. xxv. p. 147); and on the 15th Nov., 3 Hen. VII., 1488, William Bradford, Capeſſ, Thomas

<sup>1</sup> The exact date of John Newton's election to a Fellowship is uncertain, and it is questionable whether his name as such should not have been placed between those of Matthew Holbroke and Robert Chetham. In the descent of Newton of Newton, as given by Dr. Ormerod, he is styled Fellow in 1482-3 (22 Ed. IV.), and was living in 1490.

<sup>2</sup> He was also an attesting witness (2 Richard III.) to a deed of gift of lands from William Byrches of Byrches, to his son Robert Byrches.

Chetham, and Thomas Tetlow, attest the attornment of Robert Chetham, Capell, to deliver seisin of lands, &c. (p. 150.)

THOMAS BRADFORD, Chaplain, of Mamcestre, and Vicar of the College there, was an attorney to give seisin, 5 Hen. VII., 1489. (Trafford *Evid.*) He was probably son of John Bradford of Milngate, mentioned in the same deed, and thought to be of the family of John Bradford, the martyr (See Booker's *Hist. Birch*, p. 20), and a burgess of Manchester, and jurymen of the court there, 8th Dec., 20 Edw. IV., 1480. (*Lanc. MSS.*, vol. xxiv. p. 414.)

MATTHEW HOLBROKE, on the 8th March, 1459, was admitted a Sub-deacon secular at Lichfield, by the Bishop, ad titulum monaster. de Norton Dioc. Lichf., and Deacon secular, 7th July, and Priest, 20th Sept., 1460. (Lichf. *Ordinat.*, p. 178.) He attests as Chaplain of Mamcestre, Ao. 1480.

He was a Fellow-commoner with Warden Langley, and it is not improbable that he, and another Fellow-Chaplain, were in lower commons in the College, and served some of the altars.

ROBERT CHETHAM of Manchester, Capell, brother of Thomas Chetham of Nuthurst, gent., a feoffee of Nicholas, son and heir of Ralph Radclyffe, late of Manchester, of lands in Deansgate, granted to Rob. Thomasson and Isabella his wife, daughter of Ralph Radclyffe of Smithill, and belonging formerly to Sir Ralph Radclyffe, knt. Dated 15th Nov., 3 Hen. VII., 1488.

JOHN TETLAW, of Manchester, "Capellanus Eccles. Mancun." [In the 33 Hen. VIII., William Draper and Eliz. his wife, brought an action against John Tetlow to recover a tenement and garden in Marketsted, Manchester, the title to which was in dispute. (Calender of *Pleadings, Ducatus Lancastriæ.*)]

HUGH ASHTON, Clerk, third son of Sir William Ashton of Croston, in the county of Lancaster, knt., by his second wife

Ann, daughter of Mr. Roger Millington, occurs as "Clerk," 10th Dec., 4 Edw. IV., 1464 (vol. xxiv. p. 406), and at this time he would be very young, and only in the minor orders of the church, and yet a trustee of Warden Huntingdon. On the 8th June, 1492, he released his right to certain lands in Newton juxta Mamcesſr to Sir Thomas Langley and James Smyth, Capell (Trafford *Evid.*), so that at this time he was connected with the Collegiate body.

On the 19th Sept., 1492, Hugh Ashton, Presbyter, was presented by the Prior and Convent of St. Trinity, London, to the vicarage of Bromfield, which he vacated the next year. (Newcourt's *Reper.*, vol. i. p. 96).

On the 28th Aug., 23 Hen. VII., 1507, he purchased of William Smyth, guardian, the wardship and marriage of his kinsman Thomas, son and heir of Thomas Ashton of Croston, Esq., which had been granted by the Crown, by patent dated at Lancaster 22nd Aug., 17 Hen. VII., 1501, as he is described to "our well beloved and faithful servant William Smyth," afterwards Bishop of Lincoln.

On the 22nd Aug., 1507, Syr Hugh Ashton, Clerk, sold and conveyed the same wardship to Ralph Standish, Esq., yielding to the said Syr Hugh during the non-age of the said Thomas, £40 at Pentecost and Martinmas, and Standish covenanted to pay Syr Hugh 250 marks on certain days specified and named. Standish was bound to perform the covenants of Syr Hugh in £200, his bondsmen being Roger Bradshaw, Esq., Richard Langton, Esq., Thomas Wrightington, and Arthur Standish. The said "Maister Hugh Ashton" to deliver an acquittance for the said £40 a year to the said Standish "yf askyd." The executors of Thomas Ashton, senior, Esq., deceased, were Thomas Hesketh of Rufford, Esq., Henry Banastre of Bank, Esq., and George Dandy, Capell. (Trafford *Evid.*, pp. 151, 290.) The mother of the ward seems to have been Julien, daughter of Sir Thomas Urswick, and Hugh was uncle of the boy.

He was one of the hopeful young students educated, along

with Hugh Oldham, William Smyth, and others, by the saintly Margaret, Countess of Richmond and Derby, at Lathom House. (*Memoirs of James 7th Earl of Derby*.)

Oct. 23th, 1507, he was incorporated M.A. of Oxford (Wood's *Fasti*, p. 645), and in 1510-11 he was Receiver General to the Bishop of Durham. (Raine's *Hist.*, p. 290.) On the 31st May, 1515, he was collated to the Prebend of Strensall in York Minster, and on the 28th Sept., 1515, to the Archdeaconry of Cornwall, by his friend Bishop Hugh Oldham, which dignity he resigned 3rd Feb., 1516-17. On the . . . 1516, he was collated to the Archdeaconry of Richmond [his name does not occur in the catalogue of Archdeacons as given in Whittaker's *Richmond-shire*], which he resigned in 15 . . . , and on the 2nd Sept., 1516, he was collated by Cardinal Wolsey to the Archdeaconry of York, *vice* Dr. Brian Higden, Dean of York. (Le Neve, Hardy, vol. iii. pp. 134, 216.)

He was also Domestic Chaplain to his Patroness, Margaret, Countess of Richmond and Derby, and comptroller of her household. On the 16th Dec., 1518, Hugh Oldham, Bishop of Exeter, appointed him one of his executors by the description of Master Hugh Asheton, Canon Residentiary in the Cathedral Church of York. (*Testam. Vetusta.*, vol. ii. p. 566.)

On the 10th Dec., 3 Edw. IV., 1470, Mr. James Bridde, Mr. *Hugh Ashton*, and Mr. Nicholas Ravalde, Capellani de Mamcestre, conveyed to John Bamford and James Chaloner, Capeffi, and William Bamford all the lands, tenements, and their appurtenances near Mamcestre, called Nether Aldeport, and all the state, term, and possessions, which they had in the same, and also in Over adeport, which they had of the gift and feoffment of Mast<sup>r</sup> John Huntingdon, Clerk, master or custos of the College of B. Marie of Mamcestre, rendering the services and rents due to the Chief Lord of the Fee. Attested by Geoffrey Sandiford, John Patrick, James Bridde, mercer, and others.

The seals to this deed are perfect. BRIDDE used *the Pelican in Piety*. ASHTON the letter *M.* (Marie?) RAVALD a *Squirrel*

*cracking a nut.* (*Lanc. MSS.*, vol. xxiv. p. 406.) He was at Mamcesŕ, 14th June, 8 Hen. VII. (*Ibid.*, p. 151.) In 1521, John Fisher, Bishop of Rochester, and Hugh Ashton, two executors, among others, of the Countess of Richmond and Derby, appear to be Patrons of the Rectory of Thurrington, near Colchester, as Lords of the Manor, but before 1531 the manor and advowson had become part of the revenues of the College of St. John the Evangelist, Cambridge, founded by the Countess, probably of the gift of the said Hugh Ashton, for I find him named among the benefactors of that College, where he is buried on the north side of the outward chapel, in a tomb with a double portraiture, one representing him as alive, the other as a skeleton—"bee-rebussed," according to that age, with an *Ash* growing out of a *Tun.* (*Newcourt's Repert.*, vol. ii. p. 593.)

On the 14th May, 1507, Mr. Hugh Ashton was presented to the Church of Grasmere, in the county of Westmorland, per resignationem Dom. Will. Pudsey.

On the 11th Nov., 1511, Mr. John Frost, S.T.B., was presented ad Capell de Gresmyre, per resignationem Hugh<sup>s</sup> Ashton, the last Rector. (*Regist. Archd. Richmond.*)

He died Archdeacon of York, 1522-3, and was buried in the Cathedral.

A monument was erected to his memory in S. John's College Chapel, Cambridge, which is still carefully preserved, and is engraved in Le Keux's *Memor. of Cambridge*, vol. i. p. 9. 8vo., 1845. On a table supported by four pillars, Hugh Ashton is represented in a recumbent posture, and in an attitude of prayer: beneath this table is exhibited a skeleton in the same posture. A brass bears the following inscription:

Hic situs Hugo Asheton Archidiaconus Eboracensis,  
qui ad Christianæ Religionis augmentum, Socios duos  
ex Lancastria, Totidemque Scholares, Socium et Schol-  
arem Ebor. com. Sociumque et Scholarem Dunelm.  
Dioc. oriund. suis impensis pie instituit, atque singalis

a se institutis sociis consuetum sociorum stipendium  
solidis 40 annuis adauxit, Obiit No. calend. December,  
An. 1522.

His four Fellowships and four Scholarships are no longer confined, as he required them to be, to Lancashire, Yorkshire and Durham, but are thrown open to all.

On the 27th April, 1510, letters of fraternity were granted by the Prior and Convent of Durham to Mr. Hugh Asheton, adorned with virtues and most renowned for his singular devotion, Bachelor in Decrees. (*Durham Obit Rolls*, published by Surtees Society, p. 116. 8vo, 1856.)

In an inventory of church goods in York Minster *temp.* Edw. VI., was a cope of cloth of gold ex dono Hugonis Ashton. (Raine's *York Fabric Rolls*, p. 310, Surtees Soc.)

It will not be out of place here to insert Thomas Baker's lines on the picture of Ashton, which the good nonjuror kept in his room.

TO MY FOUNDER, UPON HIS PICTURE.

Accept this offering from the unenvied store  
Of him that wants the power, but wishes more.  
Had I improved the hours that thou didst give,  
Vain were faint colours, thou in verse shouldst live.  
Had thy large bounty been deserv'dly mine,  
Thy name should flourish bright in every line.  
Ah ! how thy seed lies waste in barren soil !  
That wants true vigour, though it wants not oil.  
Ah ! how unequal are my best returns !  
And yet my breast with zeal and flaming burns.

For if my heart is known, a grateful mind  
I bear, with strong desires and unconfined,  
To thee I dare appeal, if thou dost know,  
Or now concern'st thyself with things below :  
O had I sent my fervent vows to heaven,  
Were this the time, or ought were now forgiven ;  
Oft had I prayed for thee, as thou desires,  
Could I believe thee hurt by purging fires.

Thy past desires they were, nor are they so,  
 'Twas thy mistaken wish whilst here below.  
 Thy joys completed, useless prayers may cease,  
 And end in praise to Him that gives thee peace.  
 And yet thy bounty may I either sing,  
 Or may the fountain stop whence it should spring !

HENRY TRAFFORD, Capell de Mamcestre. This name appears in one deed to be *Stafford*, and he is a feoffee with Thomas Hall, Capell, and others, for Nicol Prestwich, son and heir apparent of Elize Prestwich, Esq., and Margaret, the wife of Nicol, being daughter of Sir John Trafford, knt., of a garden and messuage, lying near *le Heng and Diche*, within the vill of Mamcestre, which they lease to Rich. Hadfield and Elizabeth his wife, dated 22nd June, 20 Edw. IV. Ranulph Davenport, Clerk, Rector of Wilmslow, John Ardern, Esq., and Robert Radcliff of Mellor, are the co-feoffees. (*Trafford Evid.*, vol. xxv. p. 144.)

4th April, 23 Edw. IV., Henry Trafford, Clerk de Manchester, attests. (*Ibid.*) He might be a son of . . . Trafford of Garratt Hall, Manchester. Henry Trafford and Thomasin his wife, deceased, and George Trafford and Margaret his wife, of Garratt, then living, are to be named in the *Suffrages* and *De Profundis* (amongst others) every Wednesday and Friday for ever, by the scholars of Manchester school, 1st April, 1524. (*Foundation Charter.*) From this provision it is clear that he was a connection of the Oldhams and Beswicks, the founders of the Grammar School.

[Henry Trafford's name occurs amongst the prebendaries of of Wetwang, Diocese of York, in 1502. Hardy's *Le Neve*.]

THOMAS HALL, Capell, a feoffee of Nicol Prestwich, son and heir apparent of Ellis Prestwich, Esq., 22nd June, 20 Edw. IV. (*See last note.*)

CHRISTOPHER DE URSWICK, Capell<sup>n</sup>, received as a feoffee messuages, lands, and tenements, along with Nicholas le Byron and John de Trafford, from Sir John de Ashton, knt., and Thurston Holland, son of Thurston Holland, which they held for Richard de Holland. Dated 7th May, 20 Hen. VII., 14 . . . [1504]. (*Lanc. MSS.*, vol. xxv. p. 149.)

It is not improbable that this Chaplain was the famous friend of Margaret, Countess of Richmond and Derby, and one of her favourite Chaplains. He seems to have held all sorts of preferment except a Bishoprick, and that he refused.\*

\* His several promotions, with consecutive dates, are set down in the following order amongst the holders of the Archdeaconry of Richmond: "Christophorus Urrswick, Decr. Doctor, admissus 21 March, 1493, per procur. et in propria persona 8 Mart., A.D. 1499. Reg. penes Dec. et Cap. Obtinuerat pridem anno silicet, 1488, Decanatum Eboracensem quem resignavit A.D. 1494. Admissus etiam fuerat in Canonicum Windesoriensem A.D. 1490; in prebendarium prebendæ de Botevaunt in Ecclesia S. Petri Ebor. A.D. 1493; in Archidiaconum Wiltonæ A.D. 1496; et in decanam Windesoriæ A.D. 1495. Episcopatum recusavit Norwicensem A.D. 1498, per Mortem Jacobi Goldwell, tunc vacatem, Archidiaconata Oxoniæ auctus A.D. 1505." (Whittaker's *Richmondshire*, vol. i. p. 37.)

By patent dated July 9, 5 Henry VIII., Christopher Urrswick was nominated to the next presentation to a Prebend and Canonry in the Collegiate Chapel of St. Stephen, Westminster; and was also a Canon of St. Paul's Cathedral, London, as the obituary notice testifies. In the 6 Henry VIII. he is styled Archdeacon of Oxford, and mentioned as one of the executors of Sir Robert Southwell, late Chief Butler of England. In this same year he was nominated, along with the Chief Justice of England, and Justice of the Kings Bench and Common Pleas, and others, to alienate sundry manors in Leicestershire, Bedfordshire, Essex, Cambridgeshire, Lincolnshire, and Cardiganshire, lately belonging to Margaret, Countess of Richmond, with mortmain license, to the Dean and Canons of St. George, Windsor Castle.

The friendly relationship existing between him and Erasmus is exemplified in the following extracts from letters. Writing to Ammonius, Erasmus says he hoped to wheedle Urrswick out of a new horse by sending him a New Testament, as the old one died of drink in Flanders. Afterwards, Sir Thomas More tells Erasmus he had seen Urrswick who had not forgotten the horse. Whether the promise ever came to fulfilment is very doubtful, as Erasmus was wishful to go back to his own country, but before returning, says in a letter to Colet, "Urrswick a year ago promised him a horse, and on that expectation I gave him a New Testament." On one occasion, he sent the Earl of Shrewsbury "ten pasties of baken Conger by the hand of Thomas Alen," and in 1520, he told the Earl, in a letter addressed from Hackney, of his great



He was Dean of York, 1488; resigned, 1494; Archdeacon of Richmond, 1493; resigned, 1500; Dean of Windsor, 1495; Chancellor of Exeter, 1492; Archdeacon of Wilts, 1496; Prebendary of Southwell, 1509; Rector of Hackney, county

sickness, adding, "I thought myself within this fourteen days as near my death as ever I did sith I had knowledge or remembrance, but by the help of God, and good Master Fraunces, I am past all danger." Two years afterwards, he died, as the following record shows: "Richard Sampson, D.D., to have a Canonry in the Cathedral Church of St. Paul, London, vice Chr. Urswake deceased." March 28th, 13 Henry VIII., 1522.

[The above notes are extracted from *Letters and State Papers*.]

It has been inferred, with much probability, that Christopher Urswyk was the distinguished offshoot from a noteworthy Lancashire family, established at Urdeswick, whose ancestors held offices of trust and distinction in the county for the space of three centuries before the subject of the present memoir came into being. Beyond this, the exact place in descent of this accomplished and versatile ecclesiastic cannot as yet be traced. But so little has been recorded of the family of Urswyk, and this in such a perfunctory fashion, that although not quite germane to the present inquiry, the editor may feel excused for stating such facts as he has been able to glean concerning it from the Duchy Charters, and other sources, if for no better reason than to afford help to some future inquirer, when further researches amongst hitherto unpublished records may help to clear up the existing hiatus concerning a notable individual in whose career the County Palatine may take a just pride.

The first named in the Duchy Charters is Orme de Urskyk, in 1210, as witness to a grant. Adam, son of Gamul de Urswyk, is named in a like capacity, in 1230. Simon and John de Urswyk appear in 1267 and 1285. Adam de Urswyk acted as juror on an inquisition in 1299, and as witness to a deed in 1315. He was son of the above written John, and had grant of wardship in 1302. Sir Walter de Urswyk, conjointly with Sir Robert, was keeper of Bowland Forest in 1383. In 1376, Sir Walter had grant of a life pension of £20. In 1388, Sir Robert was appointed keeper of Lancaster Forest. In 1377, Sir Robert was likewise escheator, and made Knight of the Shire in 1380. He died in 1403. His son, John de Urswyk, was living in 1399, and in 1413, acted as attorney for Furness Abbey. In 1408, the names of Robert and Thomas de Urswyk appear; and in 1418, Robert is stated to be the son of Adam de Urswyk; and Sir Robert, son of Robert, æt. 34. This Sir Robert's death occurred in 1421. In 1422, Thomas de Urswyk was appointed receiver of the Duchy, seemingly not for the first time, for in 1441 he had a life pension granted to him for 25 years of service in the same capacity. Another Thomas Urswyk was Rector of Clitheroe, in 1425, and John Ursewyke is registered B.D., Oxon, in 1450. In 1435-36, Thomas, and John de Urswyk, were in the commission of the peace. In 1488, Christopher, the subject of the present memoir, was appointed to the Deanery of York. Although the names of different members of

of Middlesex ; Prebendary of Botevant, in York Cathedral, 1502, and at his death ; and of Tockerington in York Cathedral, 1493, which he resigned in the following year : Warden of King's Hall in Cambridge, and Recorder of London in part of the reigns of Edw. IV., Ric. III., and Hen. VII. He also was Archdeacon of Surrey, which he exchanged for some other preferment with Christopher Baynbrigg, one of the executors of Bishop Langton, to 1501. (Le Neve, vol. iii.) He was much trusted by Margaret, Countess of Richmond, and by her husband, as well as by the young Earl of Richmond. He was the friend of Bishop Cuthbert Tonstall, and like him a native of north Lancashire, and Erasmus and other learned men held him in high estimation.

He was one of Shakspeare's characters. (Ric. III., act. iv. sc. v.)

He was Chaplain and Almoner to Hen. VII.<sup>1</sup>

this family are so frequently found appended to grants made to Furness Abbey, only one instance occurs of any one of them having relinquished portions of their inheritance, and this a widow, so that in addition to good business capacities, they would seem to have flourished by the maxim of "quod tuum tene," from the reign of Henry III. down to that of Henry VII. In the time of the Stuart Kings the territorial connexion of this family, in Lancashire, would seem to have ended ; thus, 16 Ch. I., Ricardus Erdeswicke quod non obiit seiscitus de aliqua maner, terr. seu tenement. (See *Ducatus Lancastriae, Duchy Charters, Welsh Records, Furness Abbey Coucher Book*, &c.)

<sup>1</sup> On March 10th, 1488, when Almoner, he was employed along with others to treat with Ferdinand and Isabella concerning peace, truce, and mercantile intercourse ; and in December, when Dean of York, he held a like commission to treat for peace and truce with Charles, King of France.

In 1492, in his capacities as Dean of York and Chief Almoner, he was sent to confer the order of the Garter on Alphonso, Duke of Calabria.

In 1493, June 13th, he requested Pope Alexander the 6th to excommunicate which-so-ever party should first violate the treaty of Estaples, and was answered that, the Pope would wait for a similar request from the King of France.

Elias Ashmole, in *The Antiquities of Berkshire*, says that over the door of the south chapel of St. George's Church, Windsor, he found the following black letter inscription : "Orate pro animabus Regis Henrici 7<sup>mi</sup> et Christophori Urswyk quondam ejus elemosinarii magni et istius Collegii Decani, Ave Maria, &c. Et benedicta sit sanctissima tua Mater Anna ex qua sine macula processit tua purissima caro Virginea. Amen. God have mercy on the souls of King Harry the 7th,

Dying at his rectory house, Hackney, he was buried in that church, and on his monument erected in it, it is stated that "frugali vita contentus." (See Theobald's *Shakspeare*, vol. iv. p. 475. Wordsworth's *Eccl. Biogr.*, vol. ii. pp. 703-4.)

"Magister Christopher Urswick" was admitted a member of the Corpus Christi Guild of York, 1485. Mr. Skaife says, that "he was a noted Pluralist and much employed in State affairs. (*Register of the Guild of Corpus Christi*, ed. Surtees Soc., 1872, p. 97.)"

Christofyr Urswyk and all Christian soulls, amen. Deus qui per unigenitum tuum ac morte passum genus humanum redemisti eripias quesumus animas Henrici 7<sup>i</sup> ac Christofori necnon omnium eorum quos ipse Christoforus dum vixit offendit ab eterna Morte atque ad eternam vitam perducas per X<sup>m</sup> Dominum Nostrum. Amen. God have mercy, *ut supra*; and, amongst the catalogue of Deans of St. George's Chapel, the following: "Christopherus Ursewyke, Decanus ex Canonico installatus 20 Nov., 1495, 12 Hen. 7. cui ex secretioribus consiliis, Eleemosynarius summus, et ad Carolum 8 Francorum Regem Legatus: fuit etiam Decanus Ebor. Hunc inter Cardinales recenset Pavinus, sed fallitur; erat Christopherus Rambridge, proximus hujus Decani et sui et Ebor. successor, Obiit 24 Oct., 1521, et sepultus est Hackneie prop. Lond. ubi etiam Rector fuit. Decanus per 10 annos."

<sup>1</sup> It is plain that Christopher Urswick's official connection with the Collegiate Church of Manchester could at its best be accounted a very slender one, seeing that the number and variety of his other obligations were so numerous as to be well nigh bewildering. For their better understanding, they are now set out in Chronoligical order, gathered together from Le Neve, the records already cited, and sources whence Canon Raines derived information. Apart from historical interest, they demonstrate that Urswick was a very prince amongst pluralists.

*ante* 1483—Recorder of London. (*Newcourt*.)

1485—Member of Corpus Christi Guild at York.

1486—Prebendary of Chiswick, London.

1487—Prebendary of Tockerington, York.

1488—Dean of North Kelsey, Lincoln.

1488—Dean of York. (Resigned in 1494.)

*ante* 1488—Warden of King's Hall, Cambridge. Surrendered this year.

1490-1—Canon of Windsor.

1492—Chancellor of Exeter.

1493—Archdeacon of Richmond. (Resigned, 1500.)

1493—Prebendary of Botevant, York.

1495—Archdeacon of Huntingdon.

1495—Dean of Windsor.

SIR JOHN BAMFORD, perpetual Fellow-Chaplain, and five other Fellows next following, are named in the Foundation Deed of Jesus Chapel, within the Collegiate Church, Ao. 1506, along with Mr. James Stanley, the Warden. I am not sure that he is not the same person who occurs on p. 18, and if so he would be an aged man at the beginning of the 16th century. He was probably descended from an old family, at that time amongst the lesser gentry, but of a house located in the neighbourhood from remote generations.<sup>1</sup>

He stands *first* in order of "the Presbyters, perpetual Fellows, and Rectors of the Church of Manchester in 1506. (*History of Lanc. Chuntries*, p. 48, 4<sup>to</sup>, 1862, C. S.)

He was one of the first feoffees named in the Charter of the Grammar School, Manchester, 20th Aug., 1515. (Whatton's *Hist. Grammar School*, p. 74.)

DOM. WILLIAM BRADFORD, perpetual Fellow-Chaplain, and also one of the Rectors and proprietors of the Parish Church of Manchester, named in the deed of Jesus Chapel in 1506. William Bradford, Chaplain, is an attestor, 15th Nov., 3 Hen. VII., 1488. (Trafford *Evid.*, p. 150.) William Bradford "Prieste Vicare" occurs in a deed, 19th July, 1506. (*See below*.)

William Bradford, Capett, presented to the Rectory of St.

1496—Archdeacon of Wiltshire.

1501—Prebendary of Milton Ecclesia, Lincoln.

1501—Archdeacon of Surrey. (Exchanged, 1501.)

1502—Prebendary of Fridaythorpe, York.

1503—Prebendary and Canon of St. Stephen's, Westminster.

1504—Archdeacon of Oxford.

*ante* 1505—Fellow of the Collegiate Church of Manchester.

1505—Prebendary of Norwell Palishall, Southwell.

1514?—Canon of St. Paul's, London. Not included in Dugdale's *List*, but *vide supra*.

1502—Rector of Hackney, where he died, in 1521.

<sup>1</sup> He may have been the same "John Bampford" from whom the Dowager Countess of Derby purchased lands in Salfordshire, in Myddelton parish, called Nakefeld, in 1523. (*Letters and State Papers*, 14 Hen. VII. Ed.)

Martin, Ironmonger Lane, London, by the Prior and Canons of S. Bartholomew, Smithfield, 4th May, 1520, which he resigned in 1522. (*Newcourt's Repert.*, vol. i. p. 412.)

He was probably connected with John Bradford, *the Martyr*, and also with "Robert Bradford, gentylman," an awarder with others in Manchester, 12th Dec., 4 and 5 Phil. and Mary, between "Robert Hulme of Manchester, gent., and George Hulton of Normanton, county of York, gent." (*Lanc. MSS.*, vol. xxiv. p. 421.)

William Bradford, Chaplain, 16th May, 18 Hen. VII., 1503, being a feoffee of William Galey of Manchester, merchant, founder of a chantry there. (*Hist. Lanc. Chantries*, p. 46.) 20th Aug., 1515, one of the original feoffees of Manchester Grammar School named in the Charter. (*Whatton.*)

26th Nov., 2 Hen. VII., 1486, Richard Heyton of Heyton, Esq., and John his brother, and *William Bradford of Manchester, Chaplain*, delivered to Elizabeth, wife of Thomas Chetham, gent., and daughter of Wm. Heyton, Esq., messuages called Crompton Parkes, in Crompton, then in the tenure of Rob. Crompton and Rob. Walton, which they had of the gift of the said Tho. Chetham, with remainder to heirs of the said Thos. Witnesses Richard Asheton, Esq., Wm. Chaderton, Laurence Smyth, Chaplain, and others. (*Chetham Evid.*)

DOM. JAMES LORDING or LONDYNGE, perpetual Fellow-Chaplain, occurs in the Foundation Deed of Jesus Chapel in 1506. (*Hist. Lanc. Chantries*, p. 48, note.) Named a feoffee in the Charter of the Grammar School by Bishop Oldham, 20th Aug., 1515. (*Whatton's Hist.*)

DOM. RICHARD MASSEY, perpetual Fellow-Chaplain, named in the same deed, 1506. He was a younger son of John Massey of Sale, in the county of Chester, Esq., and on the 4th June, 1486, his father, the said John Massey, and Hamon Massey, his son and heir apparent, settled for the term of his life, the reversion of

lands and tenements and rents in Netherwalton, to hold to the said Richard, younger son of the said John, then held for life by Richard de Hethe. The attestors were Sir John Legh of Baguley, James Hall, Parson of Northenden, Thomas Vawdrey, and others. On the deed is indorsed "afterwards Clark and Fell. of Manchester Colledge." (*Lanc. MSS.*, vol. xvi. p. 320.)

On the 3rd Sept., 1 Eliz., 1558, these lands and others formerly belonging to Hamnet Massey, and Richard his son and heir, deceased, are divided by Edm. Trafford of Trafford, Esq. (Vol. xxv. p. 158.)

He is styled, Sir Richard Massey, Priest Vicar, in 1506, An Original feoffee named in the Charter of the Grammar School of Manchester, 20th Aug., 1515. (Whatton's *Hist.*)

RAPHE MODY, perpetual Fellow-Chaplain, named in the deed of 1506. He was one of the Rectors of the Parish, and Parish Church of Manchester. (Gastrell's *Not. Cestr.*, and *Hist. Lanc. Chantr.*, p. 48.) I have not discovered what relation he was, if any, to John Modie, Rector of Eccleston,<sup>1</sup> in Lancashire, Ao. 1548-62, or to Richard Mody, Curate and afterwards Rector of Standish, 1562, which church he rebuilt. Some of his papers are now in the hands of the Rev. Richard Whitworth, formerly Curate of Standish, and now beneficed in Notts.

On the 26th January, 1523-4, Alice, widow of Ralph Byrom of Salford, merchant, bequeathed to Sir Ralph Mody *vis viii*<sup>d</sup>, and Sr Raufe Mody and Sr Jamys Greene, Priests, attested her will. (Piccope's *MS.*, also *Lanc. and Ches. Wills*, printed by Chet. Soc., Part 2, p. 181.)

He died before 1533, as in that year Sir Henry Turton, Priest, desired that his "twelvemonth mynd" might be done in the

<sup>1</sup> This relationship is rendered more probable from the fact that, when two auditors of first-fruits were appointed for life, in 1540, by Henry VIII., Richard Mody was one of them, and his stipend defrayed out of the Duchy of Lancaster: "*unus duorum auditorum nostrorum Ducatus nostri Lancastriæ.*" (Rymer's *Fœdera.*)

Collegiate Church, "after the form that Sir Rauffe Mody's was done." (See p. 93.)

Ralph Moody is named by Bishop Oldham as one of the feoffees of the Grammar School, 20th August, 1515.<sup>1</sup> (Whatton's *History*, p. 74.)

DOM. HENRY SYDALL, or SYDDALL, perpetual Fellow-Chaplain, named in 1506. He was also one of the Rectors of Manchester.

Syr Henry Sedall, on the 30th May, 22 Henry VII., 1506, was a Trustee of Warden Huntingdon's church lands, and having had various disputes and controversies with Bradford and Massey, two of the Fellows, and with Ralph Hulme, gent., his three co-trustees, regarding the terms of the original trust and the mode of disposing of the funds, Hulme agreed to submit to the award and arbitration of Anthony Fitzherbert, Esq., afterwards the great lawyer, and of Richard Hesketh, Esq., a lawyer of eminence, Sir Henry Sydall and Ralph Hulme were required to deliver the *Evidences* of Warden Huntingdon's lands to the Abbot of Whalley, and to be kept by him, and Hulme was required to pay Sir Henry Sydall towards his costs and charges in the matter 50s. (Gastrell's *Not. Cestr.*, vol. ii. p. 61, note.) He was a feoffee with William Bradford, Chaplain, 16th May, 1503. (*Hist. Chant.*, p. 46.) Sydall had been the principal clerk of the chancel works, and to his taste, skill, and liberality the present magnificent architectural features are to be attributed. (*Ibid.*, p. 62.) He was an original feoffee of the Grammar School, 20th August, 1515. (Whatton's *History*, p. 74.)

Henry Sydall, who might be the same man, was deprived of the Rectory of Woodford, in Essex, in 1555, by Bishop Bonner, having been presented to the same in 1530 by the Abbot and

<sup>1</sup> Some time in the reign of Henry VIII.—for no exact date is given—Ralph Hulme brought an action against Ralph Mody and others for a detention of title-deeds relating to lands called Over Alleport, and other lands belonging to the Free School at Manchester. (*Calendar of Pleadings—Ducatus Lancastrie.*)

Convent of Walthamstow, and was probably found to hold the views of Ridley, the predecessor of Bonner in the See of London. (Newcourt's *Repert.*, vol. ii. p. 680.)

In 1548 Henry Sudall, Pbȳr, answered Bishop Bird's Visitation Call, at Manchester, "ex stipend. Edmundi Trafford;" and again Dom. Henry Siddall occurs at Manchester Church in 1557. (Piccope's *MS. Vol. of Extr. fr. Cestr.*) If these two last references are to the Fellow, he would be far advanced in life, as he was a resident Chaplain and Fellow in 1503. (See *ante*.)

He was probably of the family of Syddall of Milkwall-Slade, in Withington, who long resided there as superior yeomen, and held lands in 1558 in Withington, Kersall, Moston, &c., and who were connected either by alliance or blood with the family of Birch of Birch.

JOHN BEXWYK, Presbyter, perpetual Fellow, Rector, and proprietor [conjointly with Warden Stanley and the other Fellows-Rectors] of the Church of B. Marie of Manchester, as described in the deed of 1506. (*Hist. Lanc. Chantr.*, p. 48.)

He was born in Manchester in or about the year 1479, as in a deposition made in November, 1537, he is described as Maȝr. John Bexwick, Chaplain of Manchester College, of the age of fifty-eight years. (Piccope's *MS. Vol.*, p. 193; *Lanc. MSS.*, vol. xxii. p. 20.)

On 20th October, 3 Henry VIII., 1512, Sir John Bexwick, Capell, is an attesting witness of the grant of lands in the county of Lancashire by Ralph Hulme of Manchester, gentleman, to James Stanley, Bishop of Ely; John Byron, and Robert Holt Esquires; Thomas Langley, Rector of Prestwich; Richard Hesketh, counsellor at law; Oliver Thornley, clerk; and Robert Labourer. (*Ibid.*, vol. xxiv. p. 416. His autograph.)

On 1st April, 1524, Hugh Bexwyk, Clerk, and Joan his mother, appointed their beloved in Christ John Bexwyk, Chaplain, and Roger Heyton, gent., their attorneys jointly and severally, to deliver seisin of the corn mills, &c., for the use of



the Grammar School, to the feoffees named. (Whatton's *Hist. Gr. Sch.*, p. 20, 4to.)<sup>1</sup> This Roger Heyton is the "Roger Hetton, my servant," named by Bishop H. Oldham as one of the executors of his will, dated 16th December, 1518. (*Ibid.*, p. 6.) Whatton says that *Richard* (? John) Bexwyke was an original feoffee of the Grammar School, 20th August, 1515. (*History*, pp. 6 and 74.)

On 28th April, 15 Henry VIII., 1524, Sir John Bexwick, Priest, "one of the Vicars of the sayd Colledge" of Manchester, is a party to Robert Chetham's Chantry Foundation in that church, and is there described as "Sir John Bexwicke *the elder*." (*Hist. Lanc. Chantr.*, p. 41.) He was probably son of Richard Bexwick, senior, and brother of Richard Bexwick, junior, named in the same Foundation Deed, and the great benefactors of the Collegiate Church, and brother of Isabel, the wife of Robert Chetham, gent. (See *ibid.*, pp. 41-44.)

Sir Henry Turton, Priest, of Manchester, bequeathed by will in 1533 to Sir John Bexwick, Chaplain and Fellow, "ii payre of spectacles, w<sup>th</sup> yr cassis," from which it might be inferred that, as he was not an old man, he at least had need of such aids to defective sight; also, he bequeathed a little book called *Constitutiones Provinciales*. (*Lanc. and Ches. Wills*.)

In the Subsidy Roll of 1535 "Dom. John Bexwyke, Socius," appears *first* on the list of Fellows of the Collegiate Church, next after Mr. George Collyar, Warden, and was assessed with the rest of the Fellows, six in all, at vi<sup>s</sup> iii<sup>d</sup> ob. (*Lanc. MSS.*, vol. xiv. p. 42.) He was probably at that time the *Senior* Fellow; but what degree of relationship existed between him and another Dom. John Bexwyke, another Chaplain named as officiating in the same church, and assessed at the same time,

<sup>1</sup> When Johan Bexwyk was a widow, she and Hugh Bexwyk, Clerk, conjointly brought an action against Ralph and Stephen Hulme on the ground of a disputed title to lands and mills claimed for the foundation of Manchester Free School, called Asheley, and including water power in Irwell river. (*Calendar of Pleadings*, H. VIII. s.d.—*Ducatus Lancastria*.)

does not appear. Neither is it very clear that he was *brother* of Hugh Bexwyke, Clerk, the nephew of Bishop Oldham, but he was a close relative.

Thomas Mawdesley of Middleton, in the county of Lancashire, Clerk, and Master of Bishop Langley's Grammar School there, by will dated 12th March, 1554, gives to John Bexwyke, Chapleyn, his (testator's) "sersnet gowne furryd with coneys, and a litle syluer pot, hauing on the topp R. B., whych hys fader dyd give mee." (*Hist. Lanc. Chantr.*, p. 124.) He was at this time aged seventy-five—if the Fellow was the legatee.

RANULPH POOLE, or POLE, Clerk, on the 19th July, 22 Henry VII., 1506, was a Trustee of Warden Huntingdon's church lands.

Randle Poole was the third son of Thomas Poole of Poole, in Wirrall, by his wife Matilda, daughter of Sir Edward Fitton of Gawsworth, in the county of Chester, Kt., and his brother was Sheriff of Cheshire 16 Henry VIII., being then a knight. (*Baronetage*.) This Fellow was of an ancient Cheshire house, and connected with William de la Poole, Earl of Suffolk, who was Justice of Chester 18 Henry VI., and who in the following year appointed Sir Thomas Stanley, Kt., afterwards Lord Stanley, his Lieutenant Justice of Chester. (*Seacome's House of Stanley*, p. 71.)

Reynold Poole was Chaplain to James Stanley, Bishop of Ely, in 1514, and was entrusted by the Bishop, along with Warden Alday and Clayden, the Fellow (see Clayden), to complete the building of St. John the Baptist's Chapel, and to erect a monument for his Lordship within the Collegiate Church of Manchester. (*Testam. Vetusta*, vol. ii. p. 535.)

Ranulph Poole, Clerk, attests the will of Sir Thomas Butler of Bewsey, Kt., 16th August, 1520, and is described as Parson of Harwarden. (*Lanc. and Ches. Wills*; *Hist. Chantr.*, p. 60.) Ranulph Poole, Clerk, was presented to the Rectory of Harwarden Ao. 1500, 22nd June, on the resignation of Mr. James

Stanley, the last Rector, by Margaret, Countess of Richmond and Derby. (*Lich. Reg.*, p. 54.) He is in the instrument of institution described as "Dom. Ranulph Poole, Chaplain," and was probably at that time connected with Manchester College. On 19th March, 1500, he was ordained Priest at Lichfield, and his title was the Prebend of Crissall, in the Royal Free Chapel of S. Martin the Great, London. (*Lich. Reg.*, p. 19.) He had probably been some time in Minor Orders.

If living in 1553, Ranulph Poole and James Scarisbrick were the Trustees of a Pension for life settled by the Crown on John Barton, the last Prior of Burscough. (Brown Willis's *Mitr. Abb.*, p. 107.)

On the 13th March, 7 Henry VIII., John Byrom of Byrom, Esq., grants to Bishop James Stanley of Ely, Sir John Stanley, Kt., and Ranulph Poole, Clerk, the next presentation to the Rectory of Grappenhall in the county of Chester.<sup>1</sup> (*Lich. Reg.*)

<sup>1</sup> Ralph Pole, Clerk, in the 7<sup>th</sup> Henry VIII., was engaged in State affairs, and entrusted with a letter, dated from Greenwich, to be delivered to Sir John Yong, Master of the Rolls, instructing him to cancel a recognisance of 200 marks made by Thomas, Earl of Derby, in October, 1515. He was also one of the sureties in £100, jointly with his nephew, Sir William Pole of Wirrall, for George Nevill, Lord Bergavenny, binding him in the sum of 10,000 marks to allegiance, and not to enter the counties of Kent or Sussex, or come into the King's presence, without license, or yielding his body to the Tower, before Ascension Day, 1523.

He was next heir to the Nether Poole estate, on the demise of his elder brother, Thomas Pole, without issue, in 1509. Reginald Pole's *p.m.* inquisition is dated 29<sup>th</sup> Henry VIII., 1538, seized of the manor of Nether Poole, though his great-nephew, Sir William Pole, who predeceased him by one year, and left issue, appears to have enjoyed it. (See pedigree of Pole in Ormerod's *Cheshire*.) In accordance with this same authority, Reginald was also a Seneschall of Birkenhead Priory. In Hardy's *Le Neve*, Ralph Pole is stated to have been Prebendary of East Withington, Hereford, in 1520, which he held till his death. His will was dated 1538-9. (*Loc. Lit.*) A correspondence, in which he was implicated, took place between John, Abbot of Whalley, and Adam Beckensall, Priest, on the one part, and between the latter and Cromwell on the other, in 1535, touching the will of the late Bishop of St. Asaph, who had consigned a locked casket to the Abbot of Whalley, which he had delivered up to Sir Randle Pole and William Standyshe, the late Bishop's executors, whom Beckensall styled "pretended executors," on the ground that "when a religious man was made a bishop he could not make a will." He tells the

See a long award of his, dated 26th May, 5 Henry VIII., in a dispute between John Dokenfield of Dokenfield, Esq., and Margaret his sister, on one part, and Hamon Mascy of Sale, and James Mascy of the same on the other part, concerning lands at Godly, Hollingworth, Mottram, and Mattley. (*Lanc. MSS.*, vol. xvi. p. 325.)

JOHN CLAYDEN, Clerk, was probably Domestic Chaplain to James Stanley, Bishop of Ely, as he was that Prelate's Receiver, and is named by him in his will in 1514 in connection with his chapel and tomb in the Collegiate Church of Manchester. (Dr. Hibbert-Ware's *History*, p. 57.)<sup>1</sup>

On 10th May, 6 Henry VIII., John Clayden of Manchester, Clerk, bought of Robert Rysley of Rysley, gent., and Randal Rysley, Clerk, for £12 6s. 8d., all the lands in the parish of Manchester late in the holding of Harry Rysley, father of the said Robert Rysley, and the two Rysleys gave bond for performance of covenants to the said John Clayden. (*Lanc. MSS.*,

Lord President that if he would let him handle them he would bring the plate, money, and jewels to his hands ; but in a further communication says Pole had not kept his promise, and that he would be under the necessity to have recourse to his commission to obtain those valuables, especially as Pole was a great factor to Sir William Brereton, and trusted to his favour. (*Letters and State Papers*, Domestic Series.)

The singular coincidence of two Reginald Poles, or Pooles, both Ecclesiastics, having lived at the same time, and each one engaged at times in affairs of State, naturally gives rise to some confusion, the more so as the question of the Cardinal having been of the same blood as the Pooles of Nether Poole is still controverted. (See *Notes and Queries*, vol. v.) This inference is strengthened incidentally from the fact, above quoted, that he of the Collegiate Church was joint surety with his nephew, Sir William Pole of Wirrall, for the good behaviour of Lord Abergavenny, who was directly related to the Cardinal. The Christian names of Ranulph and Reginald, and the prefix "Sir" common to both, affords another stumbling-block, removable, however, by the double circumstance that Priests were commonly so designated in the Tudor days, and that the Fellow succeeded his brother, Sir William Pole, in the Cheshire estate. Moreover, the Cardinal was only born in 1500, whereas the future Fellow was a trustee of Warden Huntingdon's church lands in 1506.

<sup>1</sup> A John Clayton, of Lincoln College, Oxon, was admitted B.A. in 1508-9, M.A. 1511, B.D. and D.D. in 1515. (See Register.)

vol. xxii. p. 279.) For an account of John de Rysley, the 17th Abbot of Meux in Holderness, who died *impenitus*, see Poulson's *Hist. of Holderness*, vol. ii. p. 302.

Mr. John Clayden was presented to the rectory of Middleton, Lancashire.

In 1535 he was assessed to the subsidy for Middleton <sup>iiii</sup>l, and his Curate, Dom. Richard Bexwyke, <sup>vi</sup>s <sup>ii</sup>d ob., who died Rector of Radcliffe before 24th November, 1536. (Vol. xiv. p. 44.)

On 13th February, 1530, John Clayden, S.T.B., was presented by the Abbot and Convent of Westminster to the rectory of Hanwell, in the county of Middlesex. (Newcourt's *Reper.*, vol. i. p. 627.)

Master Clayden, Fellow of Manchester, was appointed Keeper of Bradford, the martyr, when in the Compter Prison in the Poultry, by the Earl of Derby. This was after his excommunication in 1555. Clayden's conversations with the martyr are given in *The Writings of Bradford*, published by the Parker Society, pp. 515, 518, 538.

Master Collier, once Warden of Manchester, Stephen Becke (spelt Beiche in error), Dr. Pendleton, Master Cuppage, the Fellow, and perhaps other Manchester men, visited Bradford on the Romish side (p. 541), and he was also comforted by his brother-in-law, Roger Beswicke, Mr. Assheton of Chaderton, and others of the Reformed faith.

Clayden seems to have been much trusted by the Earl of Derby, and Henry VIII.

He is named in Bradford's letters to his friends in Lancashire.

On 23rd February, 1540, D. Rob. Asheton, Cap., was presented to the Rectory of Middleton, vacant p. mort. Mr. John Clayden, the last Rector. (*Lich. Reg.*)

On the 9th April, 1537, the Abbot of Furness, along with the Prior, surrendered their monastery to the King in the presence of eight Commissioners, of whom "John Claydon, Priest," was

one. (West's *Antiq. of Furness*, p. 111.) He was also one of the King's Commissioners for the Dissolution of the Abbey of Whalley, and signed, with the other Commissioners, the inventory of the Abbey goods, 24th March, 28 Henry VIII. (*Coucher Book*, vol. iv. p. 1265, Appendix.)

Sir HENRY TURTON, described as "Chaplen and Fellow in the College of our Lady in Mamchester," in his will, dated 2nd May, 1533 (which was proved in the Bishop's Court, and in which he bequeathed his soul to God, our Lady St. Mary, and to all the holy company in heaven, and his body to be buried before St. Michael's altar, in the Church of Mamchester, through the licence of his master, the Warden of the said College), bequeathed for his dirge and mass on the day of his sepulture, to his master the Warden xvi<sup>d</sup>, to every Fellow of the said College viii<sup>d</sup>, to every Deacon iv<sup>d</sup>, to every Chorister ii<sup>d</sup>, to the Parish Clerk for the obit and ringing xx<sup>d</sup>, to the bellman ii<sup>d</sup>, and to poor people 5<sup>s</sup>.

He also gave to his master, the Warden, two volumes of Origen's Works and Homilies for his life, and then to remain in the College Library, to be distributed to the Fellows of the said College by the hands of the master, from time to time, for to edify themselves in virtue.

His sisters were Margaret and Amy, and they were his chief legatees and executors.

He appears to have been on good terms with all the members of the College, and in the disposal of his goods they were piously remembered. He was probably originally a Chorister, as he bequeathed several Books of Anthems, Masses, Pricksong, &c., to the College, and also his "pryntyd masse booke to Sencte Mychell's awter," the price having been vi<sup>s</sup>; and he gave his "new ymnall to the use of the qwer for the Precentor to occupy," although the time was approaching when sacred music found small favour in choirs, and the reverent ministration of the choral service as Sir Henry Turton had known it was loudly denounced,

and as Baker, the good nonjuror, complained, "the Geneva Psalters" were introduced.

He also provided by will that his "twelvemonth mind should be done after the form that Sir Ralph Mody's was done."

Dom. Henry Turton, *Socius*, occurs as the sixth and last Fellow in the Subsidy of 1535, so that it may be inferred that he had survived the date of his will and was then living. (*Lanc. MSS.*, vol. xiv. p. 42.) As he possessed a copy of Erasmus's translation of the Greek Testament, with his annotations, he was probably favourable to the revival of letters and the progress of the Reformation, and not like a famous college in Cambridge, which would not suffer this translation to enter within its walls, and in Queen Mary's proclamation against heretical books this learned production of Erasmus was shrewdly included. It may be hoped that studying this translation in the College Cloisters of Manchester did not, as in the case of Erasmus, "helpe to destroy the health and to spoil the constitution" of Sir Henry Turton. It is just possible that Turton had been a pupil of Erasmus at Oxford, where he was the Lady Margaret's Professor of Divinity and also Professor of Greek, and where, at that time, Greek was much opposed by a set of students "as a dangerous novelty."

Turton's library consisted chiefly of religious works, but there is reasonable proof that he was conversant with human learning, and that his had been a studious life.<sup>1</sup> There is nothing to prove that he favoured the views of Luther, although his approbation of the works of Erasmus might seem to indicate that, like that profound scholar, he was neither ignorant of his writings nor altogether indifferent to the success of the cause espoused by the acute theologian. Standish, Bishop of St. Asaph, the opponent of Erasmus, would be well known to Turton.

I am not sure that the *Elucidationes in Epistola Pauli*, in Turton's library, is Erasmus's "Paraphrase on the Apostolic Epistles."

<sup>1</sup> See Piccope's *Lanc. and Ches. Wills*, Chet. Soc., vol. li. pp. 12, 13; also Chancellor Christie's *Old Church and School Libraries of Lancashire*, Chet. Soc., New Series, vol. vii. pp. 1-5.

Sir JAMES GRENE, or GREEN, Priest, is an attesting witness of the will of Isabel, widow of Robert Chetham of Manchester, 20th August, 1523. There is reason to suppose that Grene was a relative of the testatrix, who was a daughter of Richard Tetlaw, a wealthy tradesman of Manchester. (*Hist. Lanc. Chantr.*, p. 44.)

He was also overseer of the will of Thomas Byrch of Byrch, gent., 1st August, 1530 (vol. xiii. p. 280), and supervisor of the will of Matthew Beke of Manchester, merchant, 22nd November, 1530 (*ibid.*), and also an attesting witness, with George Byrch and Laurence Chetham, Chaplain, the latter of whom had a legacy of xx<sup>d</sup> "to praye for testator's sowle."

In 1523-4 he is named in the will of Alice Byrom. (See *Byrom Ped.* of Manchester.)

In 1533 Sir Henry Turton, Fellow, bequeathed by will to Sir James Grene a little book called *Evagatorium*, for life, and after his death to the College Library for the use of the Fellows, "for to edify themselves in virtue." (See *Lanc. and Ches. Wills*, ii. 13.)

James Green, Chaplain and Vicar, within the College of Manchester, received annually a pension of £4 from the profits of the said College, 26 Henry VIII., Ao. 1535. (*Valor Eccles.*, vol. v. pp. 224-5; II. Appendix to Turner's *Lett. to the Bishop of Manchester*, p. 20, 12mo, 1850.

In the Subsidy Roll, 1535, Dom. James Grene is recorded as the second Fellow, being named "*Socius*." (*Lanc. MSS.*, vol. xiv. p. 42.)

RICHARD BRADSHAW, Chaplain, and Vicar in the College of Manchester, with a pension for his Vicarage of £4 per annum received from the College (*Valor Eccles.*, vol. v. p. 225), 26 Henry VIII., 1535.

Sir Henry Turton, the Fellow, bequeathed in 1533 to Richard Bradshaw a book called *Lowdolf de Vita Christi*, for life, afterwards to the College Library, for the use of the Fellows, in



perpetual succession ; and he appointed Sir Richard Bradshaw and Sir John Coppage overseers of his will, and for their "paines" he gave each of them *iii<sup>s</sup> iv<sup>d</sup>*. (*Lanc. and Ches. Wills*, ii. 13.)

Dom. Richard Bradshaw, or Bradshaigh, was High Master of the Grammar School, Manchester, with a salary of £10 a year. (Whatton's *Hist. of the Gram. School*, p. 102, 4to.)

As there were seven High Masters during the first twenty-five years after the school was founded, Bradshaigh being the fourth, and as the Master was liable to be removed for incontinence, misliving, neglect of his scholars, sickness, pox, or leprosy, or such like, which should be brought to the notice of the Warden and Fellows, and as the Master and Usher were required to perform certain services in the Collegiate Church, and the Warden and Fellows were to provide for the due performance of such services, we may conclude either that the mortality had been unusual or the masters inefficient.

D. Richard Bradshaw, Priest, Fellow of the Church of Manchester, attests 5th Sept., 1534. (Vol. xiv.)

His name is omitted in the Subsidy Roll of 1535 amongst the Fellows, and he was probably assessed as High Master of the Grammar School (vol. xiv. p. 42), as he was certainly then living. (See *Valor Eccles.*, vol. v. p. 225, above.)

On the 6th October, 1553, Bradford the martyr, writing to his mother from the Tower, salutes Laurence and James Bradshaw, and other friends in Manchester. (Bradford's *Letters*, p. 41.)

In 1542 Richard Bradshaw, "Curate of Manchester," occurs. (*Lanc. MSS.*, vol. xxii. p. 28.) Richard Bradshay, Priest, was a witness of the will of Thomas Pendylton of Manchester, dated 9th April, 1534, the father of Dr. Edward Pendleton, Head Master of the Grammar School. (*Lanc. and Ches. Wills*, Part ii. p. 187.)

JOHN BERKET, or Dom. John Byrkot, *Socius*, occurs in the Subsidy Roll in 1535, and was assessed with the other five Fellows named at *vi<sup>s</sup> iii<sup>d</sup> ob.* (Vol. xiv. p. 42.)

DOM. JOHN ADAMSON, *Socius*, occurs in the Subsidy Roll of 1535, and was assessed with the other Fellows. (*Ibid.*)

DOM. JOHN KEY, or KAYE, *Socius*, was assessed with the other Fellows in the Subsidy of 1535. (*Ibid.*) In the same year he occurs as John Kaye, *alias* Key, "Parish Priest," but he was clearly one of the Fellows.

In the *Valor Eccles.*, 26 Henry VIII., the vicarage held by John Key, Chaplain in the said College, is worth £4 in a pension annually received by him out of the aforesaid College, and the *tenth* is nothing, as it is charged amongst the general tenths of the College. (Page 225.) He is also described as Sir John Key in the will of Sir Henry Turton, the Fellow, in 1533, who bequeathed to him "a book called *Forma Verborum*, with other devout works in the same," for the term of his life, and afterwards to go to the College Library for the use of the Fellows. (*Lanc. and Ches. Wills.*)

Kay is one of the *six* Fellows named in 1535 along with Warden Collyer as forming the Collegiate body liable to be assessed. Bradshaigh and Cuppage, who were certainly Fellows at that time, are omitted, being assessed and charged under another head. (See *Valor Eccles.*, p. 20.)

DOM. JOHN COPPAGE, Chaplain, not assessed in 1535, but named as one of the Vicars of the College, with a pension of £4 from the Rectorial Fund, in the *Valor Eccles.*, 1535, 26 Henry VIII. In 1533 Turton bequeathed to Sir John Coppage the New Testament of Erasmus's translation, and *Elucidationes in Epistola Pauli*, for his life, and afterwards to be deposited in the College Library for the use of all succeeding Fellows. He also gave him a *Coronall*, a legacy in money, and appointed him an overseer of his will. (*Lanc. and Ches. Wills.*)

In 1547 he was described as John Coppage, of the age of forty-eight years—born 1499—receiving from the College, probably as Fellow, £8 14s. 4d., and another stipend, probably as

Rector or Vicar, of £3 6s. 8d. (*Hist. Lanc. Chantry*. p. 20.) He is also named John Cupage, Clerk, Priest, Incumbent, being a Fellow. (*Ib.*, p. 7.)

He is called "John Cowpage, *Senior Vicar*," at the dissolution of the College, 1 Edward VI., with a pension of £6 13s. 4d. (Dr. Hibbert-Ware's *History*, vol. i. p. 388.)

Cuppage and Vaux are the only Fellows named in the Charter of Philip and Mary, 3 and 4 Philip and Mary. (See *Foundation Charter*.)

It may be inferred that Cuppage was a divine of some ability, as he was sent to argue with John Bradford, the martyr, when a prisoner in the Poultry, London, and near his death. "Master Couppage came to me on the 19th February, 1555, after Master Clayden, one of Lord Derby's men, &c., had left me. This Priest Couppage began to exhort me 'to take the injuries done unto me patiently, for,' quoth he, 'I doubt not but if you will come unto us, you should be more able to help many, and your friends also, than ever you were, both spiritually and corporally.' 'If,' quoth I, 'you keep your Master Christ, I will come unto you, but otherwise I know you not!' This, and such like talk, we had for that present, the Earl of Derby his man appointing Master Clayden my keeper in the morning to come to my lord." (Bradford's *Works*, p. 517, Parker Society.)

Cuppage had apparently the difficult task of making odious intentions, on the part of his employers, agreeable. He was probably an earnest and sincere man, but his ability as a polemic is not recorded. His task was worthy of his powers, whatever they may have been, but his efforts were only like "putting new wine into old bottles." Bradford, and not Cuppage, was the only divine of that century who has cast a halo upon Manchester. There never was a man who had stronger faith in the power of *truth* than Bradford, nor a man more holy, disinterested, humble, and unselfish.<sup>1</sup>

<sup>1</sup> See further information regarding Coppage in *Vaux's Catechism*, Chet. Soc., New Series, vol. iv.

HENRY HOPWOOD occurs in the *Valor Eccles.*, 1535, as Chaplain and Vicar, with a pension of £4, like the other Fellows. No will at Chester.

EDMUND STUBBS, Chaplain and Vicar, also occurs in the same *Valor*, and was a Fellow.<sup>1</sup>

No will at Chester. (See *Saddleworth Clergy*, vol. xxxvii. p. 64.)

JOHN FYCHIN, Chaplain and Vicar, with a pension of £4, like the rest of the Fellows. (*Valor Eccles.*, p. 21.) He is also called "Capeff Parochianorum," 1535.

Kychen, or Kitchen, was probably his name, and his ancestors connected with Cockersand.<sup>2</sup> For some account of John Kitchen, Esq., M.P., of Pilling Hall, in the parish of Garstang, 1547, see *Hist. Lanc. Chantry*. pp. 1, 2, note.

No will at Chester.

JOHN WALKER, Chaplain and Vicar of the College, has a pension of £4 a year out of the Chapter Fund, in 1535, and he paid nothing for the tenth, as he was assessed with the Wardens and Fellows altogether. (*Valor Eccles.*, vol. v.) With this Fellow ends the names of the clergy of the church in the *Valor*. At that time there was a Warden and Eight Fellows, being the full complement.<sup>3</sup>

<sup>1</sup> One Edmund Stubbs was elected Master of Gonville Hall, Cambridge, in 1503, and died in 1514. Was he father of the above?

In 1559, Edmund Stubbs, Minor Canon of St. Paul's, having failed to subscribe the articles of religion, was cited to appear before the Commissioners at St. Paul's, and not appearing, was pronounced contumacious, and deprived. (*Strype's Annals of the Reformation.*)

<sup>2</sup> In the 23<sup>d</sup> Henry VIII. George Verdesey proceeded against Richard Kyrkeby and John Kychyng for recovery of chantry lands and tenements in St. Mary Mawdlen Chapel, Kyrkbye Church, Broughton, and Turverne Furnes, the title to which was in dispute. (*Calendar of Proceedings, Ducatus Lancastrie.*)

<sup>3</sup> In 1536 Thomas Stanley, Priest, writing to Lord Darcy, says: "Yesterday night came to me a servant of Banaster's, who dwells in the Isle of Oxame. Banaster is

GEORGE BIRCH, son of . . . Birch of Birch, near Manchester, gent., occurs 13th July, 31 Henry VIII., 1540, being named in a fine levied at Lancaster, and described as George Birch, Clerk, Fellow of the Collegiate Church of Manchester. (*Hist. Lanc. Chantr.*, p. 23, note.)

Doubtless he had succeeded one of the Fellows described in the *Valor*. (*Lanc. MSS.*, vol xiv. p. 61.)

WILLIAM PENKETH, Chaplain and Priest, Vicar of Manchester, and also Fellow at the dissolution of the College, 1 Edward VI., c. 14, Ao. 1547. He received a payment of £12 19s. 6d., apparently in lieu of his Fellowship. (*Hist. Lanc. Chantr.*, pp. 7, 19.) He was probably dead or removed before 3 and 4 Philip and Mary, as his name is not included with those who had been Fellows on the old foundation. (See Charter, II. App. to Turner's *Letter*, p. 23.) He is styled "Priest Curate" in 2 Edward VI. In 4 Edward VI. John Kemp and Winifred his wife prosecuted William Penkyth, Clerk, Parson of Manchester, on a disputed title to lands, burgages, and their appurtenances in Withington, Didsbury, and Stockport. (*Cal. Plead. Duch. Off.*, p. 240.) Ralph Kemp held College lands named in the Charter of the College, 1578.

Penketh seems for a time to have lost his rank as "Fellow Chaplain," and is styled "Vicar" only, 2 Edward VI.

He is named "Venkerd" in 1547, but in error. (*Hist. Lanc. Chantr.*, pp. 7, 8, note.)

John Diconson of Manchester, merchant, by will dated 19th July, 1553, desires to be buried in the Parish Church of Man-

with his master, the Earl of Derby, at Knowsley, who reckons me in ill health because I come not to him. This man told me there is no stirring in Lancashire, but my Lord of D. attends the King's command. They say those that are up are for the maintenance of Church and Faith, and will not strike against them. This week past, Manchester College should have been pulled down, and there would have been a rising, but the Commissioners recoiled. Your Lordship may trust the bearer; he is a tall man if need be.—Your faithful son and beadsman." (*Letters and State Papers*, Oct. 10, Henry VIII.)

chester, and bequeaths "to the helpe of the poore people of the towne and p̄ish of Manchestre xi<sup>s</sup>, to be put into the poore man's Boxe by myne Executors, wth the o<sup>v</sup>sight of the Churchwardens and Vicar of the saide Church," and "William Penketh, Clerke," is a witness.

LAURENCE VAUSE, Priest and Fellow, 1547. (See *Wardens*.)

JOHN BULLAINE, miscalled BULLARIE in Henry VIII.'s Commission, 1547. (*Lanc Chantry*, p. 7.) He is variously described Priest, Clerk, and Incumbent. He was Fellow of the College in 1545, and apparently dead 2 Edward VI., 1547-8. (*Ibid*, p. 19, where his name is omitted.)

He was probably brother of William Bullaine or Bulleyne, M.D., who was born of a Suffolk family in the Isle of Ely, educated at Cambridge, and who practised physic at Durham.

William Bullaine was instituted to the rectory of Winwick 9th March, 1529-30, and in 1548 he answered Bishop Bird's Visitation Call as Rector of Winwick, Dom. Hugh Bullaine being at that time his Curate there, but excommunicated (vol. xxii. p. 268), on what account is not stated by the Bishop. The Rector was the author of *The Bulwark of Defence against all Sickness and Woundes that doe dayly assault Mankinde*, folio, 1562, black letter, with a full-length portrait of Dr. Bulleyne, with his gold-headed cane. He had probably been a sort of army surgeon, from his directions to help the wounded soldiers. Bullaine's amusing attacks upon his patients, the Hiltons and Bellasis', and their accusations against him, are recorded by Surtees, *Hist. Durham*, vol. ii. pp. 33, 383.\*

\* Whatever relationship the Rector of Winwick may have borne to Dr. William Bullein, it cannot be contended that he was one and the same as the physician, neither is there any evidence to support the statement that Dr. Bullein was ever beneficed in Lancashire. He took holy orders in 1550, and became Rector of Blaxall, in Suffolk, which living he relinquished four years afterwards; and abandoning the clerical profession, adopted that of medicine, pursuing the same abroad, where he

RALPH BARNE, or, as he is sometimes called, REYNOLD BARNE, and BARNES, was "Priest Incumbent, being Fellow of the College," 13th February, 1545.

In the 1st Edward VI. Rafe Barne, aged forty, has a salary from the College fund, as one of the Vicars, of viii<sup>li</sup> xiii<sup>s</sup> iii<sup>d</sup>. (*Hist. Lanc. Chantr.*)

Ralph Barnes and William Wilson are not styled "Priests," like Bulleyne, Vause, and Penketh, their associates, and were the two of the eight Priests, being Fellows, who were required "to serve and kepe cure of the Parish," whilst "all thother Preistes, w<sup>th</sup> Deacons and Choristaries, were bounde to kepe the Quere dalye." (*Chantr. Commiss. Rep.*, 1545; *Hist. Chantr.*)

Ao. 1563 Ralph Barnes, Presbyter, was presented to the rectory of Swettenham by John Davenport of Davenport, Esq., vacant by resignation of Robert Plant, who had been presented by William Brereton of Brereton, Esq., 4 and 5 Philip and Mary. He had conformed.

WILLIAM WILSON, Priest Incumbent, being Fellow, 13th February, 1545. He was the colleague of Barne, and was regarded as one of the two Rectors of the parish.

In 1548 he is described as being of the age of thirty, and having out of the College revenues £8 13s. 4d. (II. App. Turner's *Letter*, p. 23; *Hist. Chantr.*)

Dr. Hibbert-Ware mentions him as one of the Vicars, and although in the transition state of the College in 1548 it is not easy to assign the rank held by the various clergy of the College, it is evident that Wilson and Barne were Fellows. (*Hist. Coll. Church*, vol. i. p. 388, 4to.)

graduated. Later in life he was author of several treatises on medicine, of which the *Bulwark* was one. Dying in 1570, he was buried in the same grave with Foxe the martyrologist at St. Giles's, Cripplegate. (See Life of Dr. Bullein in the *Dictionary of National Biography*, signed with the initials A. H. B[ullen].)

RALPHE BIRCH is styled Curate of Manchester College in 1557-8, and occurs next after Warden Vause. The two Fellows named in the new Charter of Philip and Mary are Cuppage and Vause, and the latter, owing to his well-known activity, had been promoted by the Court. That he stood well with the authorities in the State, and promoted the views of the Queen, which led to his brief preferment, is unquestionable.

Birch was one of the new Fellows under the Charter, 3 and 4 Philip and Mary. (See II. App. Turner's *Letter to Bishop of Manchester*, p. 26; *Lanc. MSS.*, vol. xxii. p. 284.)

HUGH ORMISHAW answered the Bishop's Call in 1557 (*Lanc. MSS.*, vol. xxii. p. 284), and I conclude that he was a Fellow. He was a relative of James Ormshawe of Woodhouses, in Ashton-under-Lyne, husbandman, whose will was proved at Chester in 1598, and perhaps brother of Richard Ormishae, Vicar of Acton, in the county of Chester, 1548 (vol. xxii. p. 28), and Vicar of Dean 1569-1575.<sup>1</sup> (*Ib.*, p. 60.)

DOM. EDWARD PENDLETON, D.D., was a native of Manchester, and of an old and wealthy family. He was the son of Thomas Pendleton of Manchester by his wife Margery, daughter of . . ., and had a brother, Francis, and two sisters, Grace and Margery. He was an executor of his father's will, dated 9th April, 1534 (*Lanc. and Ches. Wills*, vol. ii. p. 187), and was the nephew of Henry Pendleton, D.D., the famous controversial writer, and one of Bonner's Domestic Chaplains. The first Book of Homilies, called *Bonner's Homilies*, was published July 1, 1555, and in the Preface the Bishop says: "I have laboured with *my Chaplains* and friends to have these Homilies printed." Archdeacon Harpsfield wrote nine of the thirteen, two are signed "H. Pendleton, D.D.," and that on Christian Love and Charity

<sup>1</sup> 1557, July 13. The Queen wrote to the Earl of Derby thanking him, and saying she had restored the incorporation of the College of Manchester. (*Letters and State Papers.*)



"E. B."[onner]. In 1547 Cranmer had published two of these, viz., that "On the Misery of all Mankind" and that "On Christian Love," with the exception of a few sentences. The second Book of Homilies, published 1563, was written by Bishop Jewel. (See *Book of Hom.*, ed. by Rev. G. E. Corrie, p. 11, 1850; *Notes and Queries*, 4th Series, vi. p. 274. See also Herbert's *Typogr. Antiq.*, and also Dibdin's *Typogr. Antiq.*, vol. ii. p. 463.)

Dr. Edward Pendleton was a Fellow of the Collegiate Church on Queen Mary's Foundation, 1557, and answered the Bishop's Call. (Vol. xxii. p. 284.) He was also Head Master of the Grammar School of Manchester near the end of the reign of Henry VIII. On the accession of Edward VI. he had conformed to the altered Ritual, but, veering round, he was presented by Philip and Mary to the vicarage of Eccles. Elizabeth deprived him of the vicarage, but on the 20th June, 1559, his views squared with the Royal standard, and he was again instituted by the Bishop, being at that time "Grammatica Baccalaur." He was now of the Reformed Faith, and married Ann, daughter of Robert Newton, by whom he had issue, and he appears to have lived usefully at Eccles, and attended to his scholastic duties at Manchester. His will is dated 7th June, 1576. He had a good library, and ordered how it should be disposed of by his friend the Rev. Mr. Nutter, Rector of Sefton. His widow remarried Mr. Thomas Warburton, Rector of Warburton, in the county of Chester. It may perhaps be said of him, as of an old contemporaneous Priest in a northern diocese, "he wived and strived and thrived;" and had more members of the sacred order, in that day, followed in the same track, it had been better both for themselves and the Church. (See *Hist. Chantry*, pp. 248-250, for more particulars of this.)

It is not quite certain whether this young Dr. Pendleton, or his uncle, Bonner's Chaplain, visited Bradford, the martyr, in prison, but as Stephen Becke, the wealthy and pious Manchester merchant, and founder of the altar at which Dr. Edward

Pendleton once served, [visited Bradford], it is not improbable that he might accompany his patron.

As he became conformable to the truth, and Bachelor of Arts, he was ordained *Priest* at Chester, having been an Acolyte, Sub-Deacon, and Deacon before, on his title from Brasenose College, Oxford, but then living in the diocese of Chester, 20th September, 1544. (*Bishops' Ordin. Book.*)

In 1548 he answered the Call of his Diocesan at Manchester. On January 20, 1557, he gave bond to the Bishop of Chester for the vicarage of Eccles, Francis Pendleton, gent., being the surety. In 1560 he was Fellow of the College. (Vol. xxii.) On the dissolution of the College in 1547, being a young man, he was one of the preachers then nominated to be maintained out of the revenues of the despoiled foundation, and he became an eminent assserter and preacher of the Gospel. (Brookes's *MSS. penes me*, and quoted by Dr. Hibbert-Ware, *Hist. Gr. Sch.*, p. 69.) He recanted in 1554, probably through the influence of his learned uncle, and maintained the supremacy of the Bishop of Rome. Wood calls him "the famous Schoolmaster of Manchester, in Lancashire, who was admitted at Oxford to the reading of any book of the Faculty of Grammar and to the degree of Bachelor of Grammar, being incorporated of Oxford in 1547, 1 Edward VI." (*Fasti*, p. 700.)

He had probably witnessed the martyrdom of Bradford and others, and we may hope that he became a true Christian, and that in his case "the blood of the martyrs proved the seed of the Church."

He was apparently a Fellow of Brasenose, and proceeded D.D., being named such at his death, although I have not discovered when he obtained his degree.

It is clear that his family were, in his day, acquiring the influence and importance which commercial pursuits in the rising town of Manchester afforded; whilst his uncle and himself, and probably others of his relatives, were persecuting "the noble army of martyrs," of which this town had the honour of furnishing

one of the most eminent, whose name, as Fuller observes of another good man, "will be found in a less perishable book than mine." (Vol. i. p. 125.) The Pendletons did not appear at any of the Heraldic Visitations of the county, but they were well connected with the Becks, Beswickes, Hollands, and Chethams. They continued to flourish about Blackley as yeomen down to the end of the 17th century. (See my *MS., Peel of Pendleton.*)

In *The Book of English Songs*, in "The National Illustrated Library," 1850, Dr. Pendleton is stated to have been the famous Vicar of Bray, and that the celebrated song was founded upon his instability of principle. It is said that he was a Papist under Henry VIII., a Protestant under Edward VI., a Papist again under Mary, and died Rector of St. Stephen's, Walbrook, under Elizabeth. I do not find that Dr. Edward Pendleton or his uncle ever held the living of Bray, nor did the latter evince the same vacillation as the former. The song, I am afraid, was founded on an historical fact, and the repeated change of creed was the sad feature in the lives of many of the clergy, as well as of Dr. Edward Pendleton and the Vicar of Bray; but, after all, with many, the question of the *Supremacy* was the chief point of the halting.

In 1578 one Edward Pendleton is named in Queen Elizabeth's Charter as holding lands of the College of Manchester, and again in Charles I.'s Charter, 1535.<sup>1</sup>

DOM. NICHOLAS WOLSTONECROFTE, Priest, answered the Bishop's Call at the Collegiate Church, and was probably a Fellow. (Vol. xxii. p. 284.)

DOM. HENRY RILEY, Priest, occurs in the Bishop's Call of

<sup>1</sup> In the 12<sup>th</sup> Elizabeth, Edward Pendleton was plaintiff in an action, claiming the estate of George Pendleton, lessee of Thomas Herle, guardian of the College of Manchester, and his Fellows, against James Holte and Elizabeth Becke, in right of George Collyer, guardian of the College of Manchester, and his Fellows, comprising a messuage, tenement, and lands in Newton Hamell. (*Ducky of Lancaster Pleadings.*)

the Collegiate Clergy Ao. 1557, and was probably one of Queen Mary's Fellows. (Vol. xxii. p. 284.)

Dom. Henry Riley, B.D., of Eton College, living in 1545, died, and Margaret was his sister and heir. She married William Halsted, gent., of Bank House, in Burnley. (Whitaker's *Whalley*, p. 329, third ed.)

This Fellow must not be confounded with Henry Ryle or Rile, the Chantry Priest, for whom see *Hist. Lanc. Chantry*, p. 34; Gastrell's *Not. Cestr.*, vol. ii. p. 309.

In the will of Roger Kenyon of Grendlowe, parish of Manchester, yeoman, he gives toward the mending of the highway betwyxt Ardwycke and Grendlowe iii<sup>s</sup> iv<sup>d</sup>, and appoints his son Robert executor, and Sir Henry Royle, Priest, overseer. Inventory dated September 1, 1550.<sup>1</sup>

THOMAS HERLE, Fellow and Warden, 7th October, 1559,  
1 Elizabeth. (See *Wardens*.)

THOMAS CARTER, "Fellows Chaplain and Bredern," as he and Heyton are described, along with Herle, 7th October, 1559. They were of the Reformed Faith. He is also named as "Precentor."<sup>2</sup>

JOHN HEYTON, Chaplain and Fellow, 7th October, 1559.

"Ther is one John Heaton, a Prest, who is vertuous, honeste, sadd, and prieslie in his conversacōn, in the said Collage." (In a deposition. Piccope's *MS. Book*.) No date, but about 1560.

STEPHEN TOWNEND is named Fellow-Chaplain in 1568, and was living in 1570. He had resigned his office before the dissolution of the College in 1578.

<sup>1</sup> Henry Ryley or Reylay, of Corpus College, Oxon, was admitted B.A. in 1534, M.A. in 1537, Fellow 1536. At Corpus from Lancaster in 1532. (Oxford University Register.)

<sup>2</sup> Thomas Carter was admitted B.A., Oxon, in 1537, and M.A. in 1541. (Register.)

Stephen or Septimus Townend became Dean of Exeter 5th October, 1583, and died in September, 1588. (Le Neve, Hardy, vol. i. p. 387.)

NICHOLAS DANIEL occurs as Fellow in 1568.<sup>1</sup>

Nicholas ap Evans Daniel, B.D., was presented by Archdeacon John Mullens (afterwards Fellow of this College), in right of his Archdeaconry of London, to the vicarage of St. Leonard's, Shoreditch, 29th December, 1563, on the death of John Shane. In April, 1568, he was deprived, probably for Nonconformity. (Newcourt's *Repert.*, vol. i. p. 687.)

He afterwards became Vicar of Preston, in Amounderness, and in a long and singularly interesting letter addressed by him to Bishop Downham, dated Preston, "dominica in albis, 1574," he details the Popish griefs which afflict his church at Preston, and the difficulty he had in reforming them. The organ and chanting seem to have been sore evils to him, and "no Geneva Psalm will the people have before the sermon." Bells were rung "for soulls" whilst he was preaching in the church, and the old Curate came boldly before the Vicar and bade him come down from the pulpit! (*Lanc. MSS.*, vol. xxii. pp. 150-54; *Hist. Chantry.*, pp. 205-6.)

The strong Protestant proceedings of this Fellow irritated the parishioners of Preston, and on the 1st September, 1572, Dr. Robert Leche, the Chancellor of Chester, cited one Robert Hardie to answer charges made against the doctrine taught in the pulpit by "Mr. Nicholas Daniell, Bachelor of Divinitie, and Preacher of the Word of God at Manchester," the chief point being whether the Blessed Virgin Mary after the birth of Christ remained a pure virgin, unknown of her husband—Daniel being charged with maintaining the negative. (*Ib.*, p. 148.) And Sir William Wall, the Curate, about 1575, was cited to answer the

<sup>1</sup> Nicholas Daniel, M.A., had license to preach granted November, 1550. (Strype's *Ecclesiastical Memoirs.*)

Vicar's charges, and disposed of some of them apparently satisfactorily. He maintained that he could not read the Queen's Injunctions, for since Mr. Daniel was made Vicar and came to Preston he was always preaching every Sunday and every holiday "two tymes a daie," and there was no time, or but seldom, to teach the Catechism. A still-born child had been buried in the *sands* by the midwife, as the custom is, and Wall being asked if he thought it ought to be taken up and buried in the churchyard, replied in the negative ; but Mr. Daniel ordered the body to be taken up again and buried in the churchyard, as though it had been christened and the mother was also purified. Various other charges were alleged against Daniel. Daniel, I fear, was litigious or quarrelsome. He cited the Parish Clerk, Thomas Livesay, for playing at tables in the church, who denied the charge, and he accused the Clerk of coming to the man who was painting the pulpit and asked what would be painted upon it. The painter answered, "*The Vicar and his wife.*" "Nay," said the Clerk, "then set Sir William" (the evil Curate, who had a *mistress*, but not a *wife*) "*and his wife too.*" (*Ibid.*, p. 156.) The artist clearly admired "single blessedness," and wished the Vicar and his Curate to live in the church tower, with the rooks and jackdaws.

As Daniel is not named in the Charter of Queen Elizabeth, 1575, it is not quite clear that he was then a member of the College. In the following notice some of the charges brought against Mr. Daniell in the Chapter House in 1571, before the Archbishop of York's Commissioners, may be seen. He also affirmed that cousins-german ought not to marry—that prayers ought to be offered for the Blessed Virgin Mary's sake, for John Baptist, for Peter, James, and other apostles' sake, bringing in this sentence, "for thy servant David's sake, turn not away the face of Thy Anointed"—that the words, "This is My beloved Son," was not the voice of the Father, but of an angel—that the ass in Numbers xx. spake not, but an angel, against S. Peter iii.—that he hath made the virginity of the Blessed Virgin doubtful—

that he preached that Christ sitting among the doctors came to learn, and bent all his senses to learn, &c. Nor was the conduct of his wife and family "godlie." The *female* element was unpopular in Preston, but not "a writing of divorcement!"

RICHARD HALL, of the diocese of Chester, ordained Deacon by John, Bishop of Chester, 23rd December, 1541, on the title of Peter Warburton of Arley, Knt.; and Priest, 10th March, 1542, on the same title. (*Bp. Regr. Cestr.*) He seems to have been connected by family ties with Manchester. Richard Hall of Bristol was the third son of John Hall of Salford (whose father, Aymer Hall, lived there and had arms granted by patent, 1533), by his wife, . . . , daughter of . . . Braye, and widow of . . . Welby, in the county of Lincoln. His brother, Thomas Hall, married (1) Isabel, daughter of John Whalley, *s.p.*, and (2) Alice, daughter of John Valentine. By this wife he had two sons—(1) Thomas Hall, Priest, the friend and correspondent of John Bradford, the martyr, in 1548 (Bradford's *Letters*, p. 10), and (2) Richard Hall, Fellow of Manchester College about 1559. He was living in Manchester 1568.

He appears to have professed theology, medicine, and philosophy, but with what ability or erudition is unknown. He seems to have laboured under the evil suspicion of not being a hearty Protestant, which he endeavoured to remove by a long statement of his creed in his will. He studied and most likely practised physic, and was also a Schoolmaster and a Deputy or Curate for Dean Nowell, which is the strongest argument that could be adduced either for his soundness of creed, ability, learning, and moral character. In October, 1584, "Mr. Alex. Nowell, Deane of Paules, owed him for Wages xxx<sup>li</sup>," but before the death of Hall the debt had been cancelled. He had not been a poor man, as the executors of Leonard Langton, late Baron of Walton, owed him at the same time xii<sup>li</sup>; Sir Edmund Trafford viii<sup>li</sup> x<sup>s</sup>. of lent money; Katharine Pendleton iii<sup>li</sup>, viz., xl<sup>s</sup> for her son's table and xx<sup>s</sup> lent money. (*Sec Invent. of Debts.*)

He is the "Sir Hall" who had an annuity of £10 granted him out of the College revenues, and which Lord Burghley ordered Bishop Chaderton "to staie the payment thereof," and if he should repair to the Bishop for the same his Lordship was to direct him to apply to Burghley for an answer, who adds, "beinge such a man as you describe, I cannot favour him." This was written on the 12th September, 1581. His "annuitie and arrearages" were probably paid, and the Warden's grant was declared void. (Peck's *Desid. Cur.*, vol. i. lib. iii. p. 37.) Hall had been once deprived, as one of the dishonest allies of Warden Herle regarding the leases of the Chapter lands. It is also likely that he had been deprived by Queen Elizabeth of a prebendal stall at Worcester, to which he had been presented in 1557. (Le Neve.)

His will is dated the 22nd October, 1584, and he describes himself therein "Richard Hall, one of the Fellows of the College of Manchester." He was "not sick," but, knowing the uncertainty of life, settled his affairs. He gave his soul to God, "in whose mercy, and not of any work or merits of my own, or of any other creature, either angel, saint, or man, but only my dear Advocate and my dear Saviour and my Trust. I do say and do believe the same in full hope of remission of my sins through Jesus Christ, his death and blood shedding, and to be in joy in heaven, where I shall eternally, in body and soul, reign with all the elect people of God, world without end. And my body to be buried where it shall please God, without any Ringing or Superstition, but if God so provide to have a *Sermon*, and in the same to will my Friends to be thankful unto God for my health, wealth, and liberty, his manifold loving kindness, mercy, and grace, but specially for that one Oblation once for all men, I mean my Saviour Ihus Christ by his death and passion. I make no other Petition but Thanksgiving. I praise God I am not afraid of Hell, nor yet of Purgatory lately and falsely invented. It shall after my departure be better known what I was and my good will to all men. This, as my last Farewell, I say since the



time of my entry to be minister my conscience accused me not of any notorious crime, although afore this time I was most sinful. I pray you praise ye God for it. If I have not brought forth fruits of Repentance, the fault is not in me, for I feel that God hath given me sweet comfort, a renewed, tender, and broken heart. I thank God the greatest riches I have are these—Faith, Mercy, Grace, Pity, Patience, Love, Peace in conscience, and Knowledge. These I cannot give you, but I wish you them, and you must embrace, pray, and diligently seek for them, hearing God's Word and practising it in living Repentance; and each day creep from one sin or other, thus doing you shall get your consciences, love God and your neighbour, and so the law in you is fulfilled, and you God's elect children and inheritors of his kingdom, where I hope immediately after my departure with God and his angels" [to be]. He gave to his son Augustine Hall all his Books and other instruments of Physic and Surgery, and such things as were contained in his chest. He divided all his goods into three parts equally amongst his wife and children. His wife and daughter executors, and the Right Worshipful James Ashton, Esq., and Thomas Talliour, overseers. Proved at Chester, January 16th, 1584-5.

The sum total of the Inventory was £7 19s. 8d. These items occur—In divinity books, 20s.; in school books, 8s.; in books of physic and surgery, 26s. 8d. (*Lanc. MSS., Vol. Wills.*)

Mr. Rycharde Hall, Fellow, was buried in the Collegiate Church, 4th January, 1585. [His will is printed in *Lancashire and Cheshire Wills and Inventories*, Chet. Soc., new series, vol. iii. p. 97.]

Ann, daughter of Richard Hall, was buried in the Collegiate Church, February 6th, 1585.

Margery, widdow to Richard Hall, mynister, buried there 5th January, 1588. (*Par. Reg. Bk. Bur.*)

On the 25th January, 1680, John Hall, of Mosside, Manchester, was buried in the Collegiate Church, *aged 107 years, or thereabouts.*

Probably *Sir Laurence Hall, Priest of Oldham*, named in one of Bradford's Letters in 1548, was a near relative of this Fellow. (P. 10.)

On the 23rd March, 1570-1, Archbishop Grindall announced his intention of visiting the Collegiate Church of Manchester, and on the 8th June, 1571, his Grace's Commissioners—Richard, Bishop of Carlisle, and two others—summoned the Warden and Fellows before them, in the Chapter House. There seems to have been great disorder prevailing, and criminations and recriminations were rife.

It appeared from the evidence of Warden Herle that much of the discord was occasioned by Sir Richard Hall, the Treasurer of the College, not having paid the salaries as he ought to have done. Mr. Richard Holme, the Fellow, then stated that Hall owed him £5, and Mr. Daniell £10, and that he was a common discloser of their secrets and a busy Fellow of the College. Daniell himself stated that Sir Richard Hall "was of unsound religion, favoured Papistry and heresy privately, and never favoured the preachers of the Gospel—that he was a frequenter of ale houses and a drunkard, and would hear no sermons." But worse than even this follows: "He dothe minister a dormatorye in physicke to dyvers, which all doe dye after the same, and alsoe he doth let Blode or cut vaynes of dyuers, who after the same be done they dye, and when he should serve God he runneth about his Physicke and Surgerye, and ys altogether unlearned. Moreover hee is a perjured person, for he is sworne to paye the whole stipendes of the College, and doth kepe a portion frome every man, and will paye nothinge to the Precher." Mr. Hall himself deposed that Mr. Daniell had preached Papistical doctrine, and, therefore, was to be suspected of Papistry.

He seems afterwards to have had a strong dislike to Mr. Daniell, the Preacher; and even of himself he admitted—"I am far from a pure or syncere lyfe, and to excuse others I dare not, and to accuse any of us of any notorious crime, but by report, I

cannot." He urged that the reason he did not pay the stipends was, that "the Warden tooke more pence for his share of the income than was his due, and although he (Hall) was the pay master, he was without means," and added, "soe we goe to lawe about our stipendes and waiges."

He made an urgent appeal to the Commissioners for the redress of the existing grievances.

Mr. Hall also handed in to the Commissioners a list of *gravamina*. Also a string of charges against Mr. Daniell. (*Bundle Depos., York*; see Robert Nowell's *Spending Money*, edited by Rev. A. B. Grosart, p. 152.)

DOM. EDWARD HOLT, of the diocese of Chester, was ordained an Acolyte at Chester, 18th September, 1556, and a sub-deacon at the same time, and on the 12th June, 1557, Deacon and Priest by Cuthbert, Bishop of Chester, on the title of Sir Thomas Holt of Gristlehurst, Kt., in the same diocese. He was probably for a short time at Whitworth, and a son of the great dealer in Abbey lands. It might have been supposed that he would not have forgotten the respectable progenitors of his race and name, but his habits and tastes were not in unison with his profession, or with their position in life. Younger sons, however, were not much above the rank of obscure country gentlemen, and had this man not been a Fellow of Manchester College, history would not have troubled itself about his virtues or crimes.

He was a Fellow in 1568.

On the 8th June, 1571, the Archbishop of York's Commissioners were informed by Mr. Richard Holme that Edward Holt, Fellow-Chaplain, maketh an elevation of the bread and wine in ministration of the Sacrament, taking the bread and wine into his hands and lifting it to his breast, and maketh obeisance to the same. Also that he "doth use moche drynking and kepyth an alehouse." Daniell, the Fellow, also stated that Sir Edward Holt was not of sound religion, but was subject to the charges brought against Sir Richard Hall. Nor did Holt

behave himself orderly as becometh a minister of God, but absented himself from sermons, and goes to the alehouse in sermon time in his surplice, and sets an evil example to others in doing the same. He solemnized matrimony without banns asked and without licence, and takes a sum of money for the same. (*Bundle Depositions, York.*)

DOM. RICHARD HOLME, "Fellow-Chaplain" of the College, was summoned before the Archbishop of York's Commissioners the 8th June, 1571, in the Chapter House, Manchester. He is also called "Felow-Curat," and deposed that he did not know that any of the Fellows of the College were vehemently suspected not to be of sound and sincere religion, or favourers of Papistry or other heresy, except that Sir Richard Holt [and Sir Richard Hall and the singing men] "makyth an elevation of the bread and wyne," and "doth use moche drynkyng and kepyth an alehouse;" he also charged Hall, the bursar, with a debt of £5, and said that Daniel was "a busye fellow off the College." He stated that shrines and images in the church were ordered to be defaced, but were still kept there to the great offence of the people. (*Bundle Depositions, York.*)

He was not a "dronkar, incontynent person, or otherwyse a dysordered lyver," and no charge of any sort seems to have been alleged against him before the Commissioners. (*Ibid.*)

Warden Herle said—"that he thynketh very well of all the Fellows for theyre behaveyors and lyffe, in all poyntes, save that theyre ys greatt dysquyetnes and dysagrement amongst them, to the offence of God, and overthrowe of the college." (*Ibid.*)

WILLIAM MASSIE, B.D., Fellow-Chaplain of the College of Manchester, 21st August, 1576.

In 1579 William Massie attests a deed of Edmund Trafford of Trafford, dated Manchester, 21st June, 1579. (*Trafford Evid.*)

I take him to be William, third son of Hamlet Massey of Rixton, Esq., by his wife . . . daughter of Sir William Booth of Dunham, Knt., and before connected with the Booths of Barton. (*Lanc. MSS.*, vol. iii. p. 326.)

On the 6th September, 33 Elizabeth, 1590, he was presented to the Rectory of Wilmslow by Edmund Trafford of Trafford, Esq., *per mort.* Henry Trafford, the last Rector (*Bishop's Register*), and yet he waited upon Bishop Chaderton "apud Bangor," 12th September, 1591, for his sanction, and has indorsed on the back of his nomination, "I, Witm Massy, Mr of Art and Bachelor in Divinity, was inducted to the Benefice of Wilmslow, the 19th September, Ao. Dñi 1591, by Edward Hollinshead Pson of Auderley." Witnesses, John Dale, William Barlow, Robert Urmston, Randal Harrison, with others. (*Ibid.*)

I think he had only held his Fellowship a short time, the quarrels of the College probably leading him to resign his office.

His old colleague at the Collegiate Church, Mr. John Buckley, by will dated 26th June, 1593, says: "I give to Mr. Massye, Pson of Wilmslowe, Lavater uppon y<sup>e</sup> Pverbes, and Ambrose uppon all Paules Epistles in Latyn."

He had an only daughter and heiress, Alice, first wife of John Grenehalgh of Brandlesome, Esq. (See *Lanc. Visit.*, 1665.) Marriage licence dated January 30, 1608-9.

He died Rector of Wilmslow in 1610, and was buried there.

The only sermon of his which I have seen is the one in the Library of the Bishop of Manchester (1860), entitled:—A Sermon preached at Trafford, in Lancashire, at the Marriage of a Daughter of the Rt. Wors. Sir Edmund Trafford, Kt., the 6th of September, Anno 1586, by William Massie, B.D., and Fellow of Brasenose Colledge in Oxforde. Prov. xix. 16: House and riches are the inheritance of the fathers, but a godly wife commeth of the Lord. At Oxford, printed by Joseph Barnes, and are to be sold at Paule's Church Yard at the signe of the Tigres head, 1586. Dedicated to the Rt. Wors. his very good Patron, Sir Edmund Trafford, Kt., and Preached at Trafford

before the Earl of Derby, Bishop of Chester, divers Knights and Esquires of much worship at the solemn marriage of a daughter, a modest and virtuous gentlewoman, to a young gentleman of great worship and good education. (Psalm cxxviii. 1-6.)<sup>1</sup>

His will was made at Wilmslow, but not dated by him, and administration was granted to his son-in-law, John Greenhalgh, gent., May 1, 1610.) At the making of his will he was "infirm of body," and committed his soul to the Lord of Life, God the Father, God the Son, and God the Holy Ghost, faithfully trusting, and assuredly hoping, not by any desert of his own or of any saints or angels, in heaven or in earth, but by the merits of his Saviour and Redeemer Jesus Christ to reach heaven. (*Lanc. MSS. Vol. Wills.*)

OLIVER CARTER, B.D., of St. John's College, Cambridge,<sup>2</sup> a native of Richmondshire, born about 1540, but I have failed to discover the place of his birth. John [Peter] Carter, a native of Lancashire (some parts of North Lancashire were in Richmondshire), was of St. John's College, Cambridge, B.A. 1553, M.A. 1557, Fellow of St. John's, on Archdeacon Ashton's Foundation, in 1577, author of Annotations in *Dialecta Joannis Setoni*, London, 12mo, 1563-70-72-74-77, and dedicated to Edward, Earl of

<sup>1</sup> Massie's sermon, which Canon Raines mentions as belonging to Bishop Lee, is now in the Bishop's library at the Owens College. It is a manuscript transcript from a copy in the Bodleian Library. A few copies were reprinted, in newspaper type, at the *Eccles Advertiser* office about 1880. Mr. J. E. Bailey, in his lecture on "Old Stretford," 1878 (p. 20), states that Massie was educated at the Manchester Grammar School.

<sup>2</sup> Mr. John Eglinton Bailey (whose name is attached to the life of Oliver Carter in the *Dictionary of National Biography*) says that Carter was admitted a scholar of St. John's College, Cambridge, on the Lady Margaret's Foundation, in November, 1555; that he took the degree of B.A. in 1559-60; was elected Fellow in March, 1562-3; proceeded to M.A. in 1563; was the Senior Fellow in 1564; and was College Preacher in 1565, William Fulke also serving in the same capacity; that he became B.D. in 1569; and that later in life the title of S.T.P. is found attached to him, i.e. some time after June, 1571. Mr. Bailey's researches went to show that Churton, and others, had antedated his appointment as Fellow.

Derby, K.G., &c. (Cooper's *Camb.*, vol. i.), but how, if at all connected with Oliver Carter I have not learnt. John [Peter] Carter, M.A., was in 1571 said to have been nine years incumbent of Shotwick, in the county of Chester. (Piccope's *MS.*, p. 227 ; see Chetham *Miscell.*, vol. v. p. 16, note.) Oliver Carter had been a Fellow of St. John's College, Cambridge, and of the Collegiate Church under Queen Mary's Foundation, about the year 1570, although he did not fall under the inquisition of the Archbishop of York's Commissioners in 1571, and yet he had joined with Warden Herle and the other Fellows in leasing the College Lands for large fines and long leases. Dr. Fulke and Mr. Oliver Carter answered Edward Rishton's "Challenge." (See Fulke's *Works*, vol. i. p. 8. ; vol. ii. p. 3.)<sup>1</sup>

<sup>1</sup> In 18<sup>th</sup> Elizabeth, Oliver Carter, a Fellow of Manchester College, made a claim for wages against Thomas Herle, Warden of the College.

In the 32<sup>nd</sup> Elizabeth, he was plaintiff in an action brought against John Chetham and Henry Slade for tythes of corn and grain in Moston Hamell and Blakeley Hamell. He is herein styled Bachelor of Divinity, and pursued in right of Richard Ashcrofte, lessee of the Warden and Fellows of the College.

In the 32<sup>nd</sup> Elizabeth, Thomas Goodyear as lessee, in right of the Warden and Fellows of the College of Manchester, of the Foundation of King Philip and Queen Mary, claimed dismes and tithes of whatever nature, kind, or quality, Easter books, offerings, mortuaries, Chryson pence, and other profits, in Manchester parish, College, Church, Chapels, and in Eccles, against Oliver Carter, Bachelor of Divinity, Thomas Williamson, Preacher and Vicar of Eccles, John Buckley, and Robert Leighe. (*Calendar of Pleadings, Ducatus Lancastria.* See Richardson.)

In relation to the claim above alluded to, 18<sup>th</sup> Elizabeth, Strype says he secured the powerful intervention of Dean Nowell with Lord Burghley, and Mr. Secretary Walsingham, who wrote praying them not only to be the means of the College being preserved in a convenient state, and that the Warden might receive no rents until such time as his doings by return of the deposition to the articles had been fully examined, but that Mr. Carter's great charge incurred by his most necessary suit might be considered. For additional facts relating to leasings out to Mr. Killigrew, gentleman of Her Majesty's Privy Chamber, the *Lives of the Wardens* can be consulted.

In 1585, September 1, the Bishop of Chester, as visitor, issued a letter addressed to Peter Shawe, Parson of Bury, Oliver Carter, Preacher of Manchester, Thomas Williamson, Vicar of Eccles, and William Langley, Parson of Prestwich, naming them as Moderators for the exercises to be holden at Burie.—(Strype.) These

In 1580 he is described as "Oliver Carter Sacrae Theologiæ Professor," but he was only B.D. In 1578, if he had resigned his Fellowship, he was again nominated to the dignity in Queen Elizabeth's Charter. It is clear that he was the man who preserved the Foundation, as the Fellows who united with Herle in alienating the revenues of the College were either suspended or deprived, and Carter's offence being apparently venial, he was continued on the new Foundation. Dean Nowell was his friend, and interceded on his behalf for the patronage of Lord Burghley.

Carter published an *Answer to certain Popish Questions and Demandes*, 12mo., pp. 84, 1579, written by a pervert of the name of Bristowe, who was an able disputant. There is considerable ability displayed in Carter's *Answer*, which was dedicated "to his verie good Lorde, Henrie Earle of Darbie." This tractate was unknown to Ames, Herbert, and Lowndes. A copy, pronounced to be curious and scarce, was bought by me of Willis and Sotheran, London, in 1857, for 15s.<sup>1</sup>

Bishop Chaderton appointed him one of the Five Moderators of the Monthly Lecture in Manchester, in 1578, an office of great trust and responsibility. Dr. Dee, the Warden, was bitterly prejudiced against the Fellows, but especially against Oliver Carter, who seems to have treated the learned and venerable head of the College with less respect than he deserved.

consisted of preachings, expounding texts of scripture, admonishings, prayers, fining of absentees, &c., and in their entirety must have embodied rather gruesome proceedings.

<sup>1</sup> Bristowe's work was entitled *Motives to the Catholic Faith*, 1574. This was afterwards issued, in 1576, under the further title of *Demands to be proposed to Catholicikes to the Heretickes*, which seems to explain Hollinworth's otherwise puzzling statement that "Carter writ a book in answer to Bristowe's motives." This reply came out in 1579, and was entitled *An Answere made by Oliver Carter, Bachelor of Divinitie, unto certaine Popishe Questions and Demawndes*, London, 8vo. Fulke also replied to Bristowe. (Bailey in *Dict. Nat. Biog.*; see also T. Jones, *Papery Tracts*, pp. 44-45, and appendix 6, where he is named Richard Bristow, DD., of Douay College; died in 1582; and *The Douay Diaries*, edited by Knox, 1878.)



When Richard Bishop of Chester visited the College, June 20, 1598, the Warden was in London, but Carter, Williamson, and Birch, and two Curates, were all in residence.

Hollinworth says he preached solidly but succinctly, and fell sick in the pulpit as he was preaching of God's providing a succession of godlie ministers on St. Matthew ix. 30, and Mr. William Bourne went up immediately into the pulpit, and, God assisting him, preached on the same text—"a visible and present proofe of Mr. Carter's doctrine." (*Mancun.*, p. 87.) He died shortly afterwards, and was buried at Manchester 20th March, 1604-5. His will is dated 22nd February, 1604, and he was then "sick in body, and he desired to be buried in the chancel of Manchester Church, neare to the place where Mr. John Buckley was buried." He names his wife Alice, Abraham (who died at Blackley, and whose *post mortem* inquisition is dated 19 Jac.), John, and Mary, his three children, and also his daughter Dorothy, his grandchildren John Carter, Alice Smith, Alice Carter, and his brothers-in-law, Thurstan Cowpe and Richard Ascrofte. He had been the tutor of Robert, son of Philip Langton of Low, Esq., and probably of other gentlemen's sons. For a long notice of Mr. Carter see my *Derby Household Books*, pp. 128-132, 4to., 1853, Chet. Soc.

See Carter's autograph, *Lanc. MSS.*, vol. xxiv. p. 67, and an original signature in [*Chetham Miscellanies*, vol. v., his letters to the Archbishop of York, 1590.]

Carter corresponded with Burghley, and was commissioned to communicate to Bishop Chaderton "what the Lord Treasurer had delivered to him by word of mouth to signify to his Lordship" on the subject of Manchester College, the leases and tenants, 12th September, 1581. (Peck's *Desid. Cur.*, vol. i. lib. iii. p. 37.) He was on terms of friendly intercourse with Henry, Earl of Derby, and with many persons of distinction in the county. Various members of the Ecclesiastical Council, and others connected with that powerful body, which consisted of the first class of society in Manchester and the county, were in

frequent communication with him. His place of residence was Manchester, and his position was too important, and his duties too laborious, to admit of his absence.

On the 6th July, 1593, Oliver Carter, B.D., Robert Barber, and Joseph Boothe, "Mynisters," and Robert Leighe, one of the four clerks of the College, valued the important Library of their friend Mr. John Buckley, chaplain. (See *Lanc. MSS.*, vol. xliii. p. 25.)

I do not find that he held any other preferment except his Fellowship. Booker thinks he was Incumbent of Blackley. (*Hist. of Blackley*, pp. 64, 65.) He preached diligently at the old Chapels in the neighbourhood, and in his Parish, and was no doubt "the B.D." named by Hollinworth as being so roughly handled by the mob. His ill treatment, however, only indicates the low estimation in which the clergy were then held by the laity. These violent parishioners were Roman Catholics, and no Church censures would have been too severe, but the brawling offenders cared for no censures, ecclesiastical or civil.

"Eña, wife of Olyver Carter, Preacher," buried in the Coll. Church, April 21, 1590 (*Reg. Book*); so that he had been twice married.

1573, October 6, baptised Sarah, daughter of Mr. Oliver Carter, Pcher; buried 22nd April, 1578.

1575, October 2, baptised Dorothe, daughter of Mr. Oliver Carter, Pcher.

1578, June 8, baptised Abraham, son of Oliver Carter, Pcher.

1580-1, February 26, baptised John, son of Mr. Oliver Carter, Pcher.<sup>1</sup>

1583, September 21, baptised Thomas, son of Oliver Carter, Pcher; buried July 6, 1586.

1585-6, February 13, baptised Mary, daughter of Oliver Carter, Pcher; Rebecca buried February 10, 1688-9.

<sup>1</sup> John Carter became Vicar Choral of Christ Church, Dublin, in 1606, and was made Prebendary of St. Michan's, in the same Cathedral, the year following, but was deprived of it by Archbishop Jones, in 1613. (See *Dict. Nat. Biog.*, ix. 204.)

ROBERT BARLOW, Fellow of Manchester College, probably a son of Edmund Barlow, gent., by his second wife, and cousin of Alexander Barlow of Barlow, Esq., M.P. (See Pedigree.) On the 17th September, 17 Elizabeth, 1574, his signature follows next after Oliver Carter, and is well written. (See my *MS.*)<sup>1</sup>

He was a man who had reason to be proud of his ancient descent, and one who seems to have severed himself from the hereditary creed of his family without estranging himself from it. I take him to be the brother of Mr. Henry Barlow, ordained sub-deacon at Chester, February, 1558, on the title of Alexander Barlow of Barlow, Esq., and Deacon and Priest the same year (*Bishop's Ordin. Book, Chester*), and perhaps collaterally related to William Barlow, D.D., 1584.<sup>2</sup> (Baines' *Lanc.*, vol. i. p. 360.) Mr. Robert Barlow, Fellow, was deprived by Queen Elizabeth, 1578.

THOMAS RICHARDSON, Fellow of Manchester College, on the 17th September, 17 Elizabeth, 1574. His signature follows next after that of Robert Barlow, and the hand is large and free.

In November, 1580, Mr. Thomas Richardson, Fellow of

<sup>1</sup> In all likelihood he was the Mr. Barlow who preached a sermon proving that Daniel was made an instrument to excuse others, on the occasion of John Daniell of Daresbury, then a prisoner in the Gatehouse, being cited before the Star Chamber to answer a charge of having surreptitiously abstracted compromising letters of the Earl of Essex that his Countess had committed to the care and custody of Daniel's wife, in a locked box, when the Earl was confined at the Lord Keeper's house for high crimes and misdemeanours—Mrs. Daniel having acted as the Countess's gentlewoman. The Court, considering the heinousness of this offence, aggravated by the circumstance of John Daniell having two years previously been a servant of the Earl's, adjudged him, notwithstanding his protestations of innocent intentions, to pay a fine of £3,000 to her Majesty, and be committed to the Fleet Prison for life. The above abbreviated extract, taken from "Letters and State Papers," casts a strong light on the somewhat enigmatical obituary notice of John Daniel of Daresbury, quoted by Mr. Helsby in the second edition of Dr. Ormerod's *Cheshire*, as follows:—"Ob., last day of April, 8 Jac., in quod vico apud Westm' vocat Tuttle Street."

<sup>2</sup> In a gossiping letter from John Chamberlain to Dudley Carleton, on May 8, 1602, he tells him, *inter alia*, that Dr. William Barlow was to be made Dean of Chester. (*Ibid.*)

Manchester, was Rural Dean of the Rural Deanery of Manchester. (Piccope's *MS. Book*, p. 221.) He occurs as Rural Dean of Manchester, 1592-1606.

In April, 1581, he is styled Mr. Thomas Richardson, *Curate* of the Parish Church of Manchester, although at the same time a Fellow, so loosely are the clergy described at this time. (Piccope's letter to me, *Lanc. MSS.*, vol. xxii. p. 54.)

In the 32 Elizabeth, 1589, Oliver Carter, Thomas Richardson, and John Buckley, Clerks, prosecuted some of the parishioners of Manchester on account of tithes not paid but due. (*Duchy Pleadings*.)<sup>1</sup>

Mr. John Glover, "a singing man" in the College, gives by will dated 3rd September, 1590, all his Books of Precedents touching ecclesiastical or civil causes to Mr. Thomas Richardson, Dean of Manchester. . . To Mr. Dean of Manchester all his Books of the Civil Law, and one blood stone in his purse, and 10s. in gold to set the same in. To Mary Richardson 10s. Mr. Thomas Richardson, Mr. John Buckley, and Robert Leigh, overseers. (*Lanc. and Ches. Wills*, vol. iii. pp. 68, 69.)

In 1592 Mr. Thomas Richardson was appointed Incumbent of St. Benet Fink, near the Exchange, London, by the Dean and Chapter of Windsor. (Newcourt's *Rep.*, vol. i. p. 915.) He was also Rector of Ashton-super-Mersey, near Manchester (vol. xxii. p. 54), to which he was instituted 26th February, 1582, on the presentation of Joseph Vawdrey, Esq., and vacated it by death in 1613 (Ormerod's *Hist. Cheshire*, vol. i. p. 422), and attended the Bishop's Visitation at Warrington in 1608, and answered the Call. (*Lanc. MSS.*, vol. xxii.) In 1603 he is styled "Principal Surrogate of Mr. Chancellor Yale of Chester." (Booker's *Hist. of Didsbury*, p. 227.)

Hollinworth states that a son of Oliver Carter became an

<sup>1</sup> From an entry made in Appendix to the 38th Report of the Deputy Keeper of Public Records, it appears that Hugh Hurleston, a member of the Cheshire family, claimed the right and title to a lease of the tithes in Manchester, in which contention Thomas Goodyer acted as defendant. (See p. 279.)

Irish Bishop (p. 88), which does not seem to have been the case (*Stanley Papers*, part 2, p. 132, 4to., Chet. Soc.); but the person indicated may have been John Richardson, a native of *Cheshire*, born in 1580, consecrated Bishop of Ardagh, and the friend of Bishop Bedell (Cotton's *Fasti Hibern.*, vol. iii. p. 183), and a son of Thomas Richardson, Oliver Carter's contemporary, and co-Fellow. Mr. Richardson died about July, 1613.<sup>1</sup>

Raufe, son of Thomas Richardson, clarke, buried November 25, 1577, at Collegiate Church.

Henry, son of Thomas Richardson, clerk, baptised May 7, 1579, at the Collegiate Church.

Mary, daughter of Thomas Richardson, clerk, baptised May 10, 1582, at Collegiate Church.

Thomas Richardson, M.D., of Manchester, married . . . 1660, Elizabeth, daughter of Ferdinando Stanley, of Broughton Hall, Esq.

Thomas Richardson, Esq., elected High Sheriff of Lancashire in 1689, but not sworn owing to his adherence to James II.

Mr. William Richardson, Curate to Mr. Chetham of Turton, 1678-9.

On the 14th February, 1605-6, George, Bishop of Chester, proceeded against Mr. Thomas Richardson, Clerk, Dean of Manchester; Robert Collinge, A.M., Dean of Warrington; Peter Mackinson, Dean of Leyland; Richard Parker, Dean of Amounderness; and Christopher Nuttall, Dean of Blackburn, and certain Rural Deans of Cheshire, for contempt of Jurisdiction. The articles are not stated.

At the same time Mr. Richardson was informed against "for not observing the Sabbath Day, to wit, for riding on that day when following his calling"—probably riding from Ashton to the Collegiate Church.

The Vicar might have justified his proceeding by appealing to the statute 5 and 6 Edward VI. c. 3, which actually provided for

<sup>1</sup> Hollinworth apparently refers to John Carter, mentioned in a note to O. Carter, *ante*. He held preferment in Ireland, but not a bishopric.

such a case, and allowed of the riding "in case of need." Cranmer allowed of working on Sundays in harvest time, and probably spoke the general sentiments of the early Reformers, who still regarded the Day as one of the Festivals of the Christian Church. He was not a Puritan.

JOHN MOLINS, MOLENS, or MULLINS, was a native of Somersetshire, of Magdalen College, Oxford, B.A. 1541, M.A. 1545, B.D. 1551, D.D. 15 . . .

He was elected Probationer Fellow of Magdalen in 1541, and, being a zealous promoter of the Reformation, was ejected by Bishop Gardiner's Commissioners 26th October, 1553. (Wood's *Ann. Univ.*, vol. ii. p. 121; *Athen.*, vol. ii. p. 21.) He retired with others into Germany, and was Greek Reader to the English exiles at Frankfort (Strype's *Memor.*, vol. iii. p. 333), and whilst there temperately but firmly adhered to the English Reformed ritual of Edward VI. (*Life of Nowell*, pp. 28-32), along with Alexander Nowell, Pilkington, David Whitehead, Thomas Wilson, and others. He was highly esteemed by the exiles, and clearly acted as one of their representative men, pressing unity in essentials and moderation and submission in smaller matters.

Returning to England, he was collated, 29th July, 1559, to the Prebend of Kentish Town by Queen Elizabeth (Le Neve, Hardy, vol. ii. pp. 405, 323), and made Archdeacon of London 13th December, 1559, by the deprivation of Harpsfield, and thus he became a Canon Residentiary of St. Paul's (*ibid.*), both of which preferments he held at the time of his death. (Newcourt's *Rep.*, vol. i. p. 63.) In right of his Archdeaconry, he was rector of St. Leonard's, Shoreditch, and had the patronage of the vicarage, but once he allowed it to lapse to the Bishop of London, and once to the Queen. (*Ibid.*, vol. i. p. 637). He was esteemed a learned man, and of credit and authority. (*Ibid.*, vol. i. p. 63, note W.) He was also Chaplain to Queen Elizabeth and to Grindall.

His preferments were numerous. On the 9th February, 1561,

he was presented to the rectory of Theydon Gernon in Essex, by J. Branch, citizen of London, and held it until his death. (*Ibid.*, vol. ii. p. 584.) He was Rector of St. Botolph's, Bishopsgate, whilst Aylmer was Bishop of London (*ibid.*, vol. i. p. 309), and was collated to the Deanery of Bocking, October 21, 1583, and "the relation this church (Bocking) hath had to the see of Canterbury hath made it been always filled with men eminent for learning," and Mullins was a man of great parts. (*Ibid.*, vol. ii. p. 669, note.) He was collated to the church of Bocking by Grindall, 28th May, 1577. (*Ibid.*, vol. ii. p. 69.) Archbishop Parker, writing to Secretary Cecil, 21st January, 1570-1, observes, on the question of obedience to the Sovereign, mooted by the Puritans: "I think it will breed that inconvenience that Mr. Mullyns, as I am informed, should openly tell the Precisians that Her Highness's sword should be compelled to cut off that stubborn multitude, daily growing, and questioning their duty of obedience to the Prince." (Archbishop Parker's *Letters*, p. 377).

In 1560 Mullins and other Residentiaries of St. Paul's duly elected Nowell their Dean. (*Life of Nowell*, p. 52.) He was one of the Lent Preachers before the Queen, along with Pilkington of Durham, Horne of Winchester, Grindall of London, Cox of Ely, Bishop Jewell, and the Archbishop of Canterbury, all of them most learned and discreet divines, and specially selected to defend the Reformed Faith and Discipline (Strype's *Annals*, vol. i. p. 246-7) before the great assemblies then gathered together.

In 1561 Mullins was named by Bishop Grindall to Cecil as a fit person to be Provost of Eton, and the Bishop added, "though he be my Chaplain, he is sober, honest, and learned, and a married man." (*Life of Grindall*, p. 69.)

In 1582 he was mentioned to the Privy Council, together with Dean Nowell, Dr. Fulke, Dr. Still, and others, as a fit person to confer with Priests and Jesuits. (*Ibid.*, p. 132, note.) He seems through life to have entertained a high opinion of the learning, virtues, and character of Dean Nowell, and no one more deserved the estimation in which he was held by his friend.

John Mullins, is named as one of the Fellows of Manchester College in Queen Elizabeth's Charter of 1578. (See Charter, Dr. Hibbert-Ware's *Hist.*, vol i. p. 90.) It is not known how he vacated this dignity. None of his biographers name it. He died on the 22nd May, 1591, full of years, and had "lain in great extremity of sickness" for some time. (*Life of Grindall*, p. 310.) His effigies, on a brass plate, and his epitaph, are engraved in Dugdale's *Hist. of St. Paul's*, p. 104, he having been buried in the north aisle of the choir.

He gave by will £200 to purchase lands, worth £12 a year, for exhibitions of £6 each, to be given to two poor scholars of Magdalen College, Oxford (Wood's *Athen.*, p. 223).

Laurence Humphrey, in his *Life of Jewell*, observes that Dr. Mullins gave himself up to the study of Philosophy, Divinity, and Languages, and against him nothing more could be said than what was said of Aristides and the early Christians (p. 157).

Ant. à Wood gives a list of his writings.

ALEXANDER NOWELL, D.D., was the eldest son of John Nowell, of Read Hall, near Whalley, in this county, Esq., by his second wife Elizabeth, daughter of John Kay of Rochdale, gent. Mrs. Nowell being afterwards a widow, married Charles Towneley of Towneley, Esq., and became the mother of John Towneley, the Roman Catholic Confessor (Whitaker's *Whalley*, p. 480, 3rd edition), and the grandmother of the great polemic Dr. William Whitaker of Cambridge. For a statement of the case of Dean Nowell's descent from Elizabeth Kay see *Derby Household Books*, temp. Queen Elizabeth, pp. 197-8-9, note, Chet. Soc. He was not the second son of John Nowell of Mearley Hall, as stated by Ant. à Wood (*Athen. Oxon.*, p. 272), but was born, probably at Rochdale, about the year 1507 or 1508, and received his elementary education at Cardinal Langley's Grammar School at Middleton, along with Laurence Nowell his brother, afterwards Dean of Lichfield. Their schoolmaster was probably Mr. Thomas Mawdesley, clerk, in whose will dated 12th March, 1554,



is a legacy—"to Maister Nowell my bokes of Saynt Jerom's workes." (*Hist. Lanc. Chantr.*, p. 123-4, note.)

In 1520 he was entered of Brasenose College, Oxon, and became a Fellow of the College in 15 . . . In 1526 his father died, and he continued to live at Oxford, but he was not elected Principal of Brasenose until the 6th September, 1595, and he resigned the office on the 14th December following. (Le Neve, Hardy, vol. iii. p. 564.)<sup>1</sup>

In December, 1551, he was the second Master of Westminster School, and succeeded Archdeacon Redmayne, Master of Trinity College, Cambridge, as Prebendary of the second stall in Westminster Abbey, 5th December, 1551 [which he resigned in 1561] (*ibid.*, vol. iii. p. 351), and in his former office very zealously trained his pupils in the Reformed principles.

In 1552 he was in exile, being at Geneva, Zurich, and Basle, and associated with John Mullins and the other exiles.

Alexander Nowell, Diocese of Chester, "ordained *acolyte* on y<sup>e</sup> Eve of Pasche, 1555, in the Cathedral Church of Chester," by George, Bishop of Chester. (*Ordin. Lib. MS. Cestr.*) I do not find him receiving any of the other orders at Chester.

On the accession of Elizabeth he returned to England, and [after being made a Prebendary of Canterbury in 1559-60] was collated on the 21st June, 1560, to the seventh stall in Westminster, by the deprivation of Chidsey, and resigned it the following year.

On the 1st January, 1559-60 he was made Archdeacon of Middlesex, and on the 17th November, Anno 1560, he was elected by the College Dean of St. Paul's, London. (Churton's *Life of Nowell*, p. 51.) [See also Le Neve.]

Bicknoll, in his *Sword of Swearers and Blasphemers*, published in 1561, and dedicated to *Nowell, Mullins, and Walker*, Prebendaries of St. Paul's, says, in his "Epistle to the Reader,"

<sup>1</sup> Archdeacon Churton, quoting from Wood's *Athen. Oxon*, says Alexander Nowell was admitted B.A. on May 29, 1536, and Fellow shortly afterwards. He was made M.A. on June 10th, 1540.

adverting to his patrons by name—"all other, either learned or godlie, will easily give them the title, besides their excellent universal gifts of literature, of diligent and faithful distributors of God's heavenly mysteries." And it seems in his own day to have been a sort of proverb in Lancashire—"as learned as the Dean of Paul's." (*Hist. Lanc. Chantr.*, p. 272.)

In 1578 he was named in the Charter of Queen Elizabeth as one of the Fellows of the Collegiate Church of Manchester, and seems to have employed Hall the Fellow as his deputy when he was absent. (See *ante*; Dr. Hibbert-Ware's *Hist.*, vol. i. p. 90; Hollinworth's *Mancun.*, p. 87.)

In 1572, Dean Nowell refounded the Grammar School of Middleton, where he had been taught in his youth, and endowed it with thirteen scholarships in Brasenose College, Oxford, which have long been lost, notwithstanding the repeated efforts of Lord Suffield in the House of Lords and elsewhere to recover the same for the benefit of the scholars from Middleton, Whalley, and Rochdale Schools on that Foundation.<sup>1</sup> Having held a Canonry of Canterbury for four years he resigned it, and on the 11th November, 1588, he was collated to the Prebend of Tottenhall in St. Paul's Cathedral. (Le Neve, *Hardy*, vol. ii. p. 440.)

25th April, 1594, being S.T.P., he was instituted Canon of Windsor, having had a grant of the next vacancy, on the 20th October, 1588. (*Ibid.*, vol. 3, p. 388.) He was elected Principal of Brasenose in 1595, and was created D.D.

Although he preached for thirty years successively the first and last Sermons in Lent before Queen Elizabeth, he was not raised to the Bench of Bishops, whilst many of his contemporaries, far less able and deserving, attained to that responsible dignity. On the 26th February, 1565-6, the Archbishop

<sup>1</sup> Quite recently, and due mainly to laudable representations made by Mr. J. W. Lees, an annual grant of £200 has been made from Brasenose College to this school, in addition to the £24 3s. 4d. with which it had been previously endowed; also a gift of the old school house with its site, and a donation of £500 towards a rebuilding of the same.

informed Cecil that Mr. Dean of Paul's was so thoroughly occupied in preparing his reply to Dorman that he prayed to be discharged preaching that Lent, and so he is like (*i.e.* obliged) to be, said the Archbishop (Strype's *Memor.*, vol. iii. part 2, p. 260, 8vo., 1882; Parker's *Corresp.*, p. 260), but the real cause was probably the Queen's offence at one of his supposed injudicious Sermons. (See Strype's *Parker*, book ii., appendix No. 29.)<sup>1</sup> He had the courage to refuse to preach before the Queen unless she would favour him and give him hearing (*Corresp.* of Archbishop Parker), which she doubtless did at Cecil's instigation, her offence having been unprovoked by him. (*Ibid.*, p. 254, Parker Soc.)

<sup>1</sup> The Dean twice came under Elizabeth's outspoken censure, once openly, as on this occasion, when, on his expressing dislike to the sign of the Cross, she called aloud from her closet window commanding him to retire from that ungodly expression, and return to his text; whereupon Nowell was so utterly dismayed that the Archbishop who was present, by way of restoring composure, took him home to dinner! A parallel rebuke befel Dr. Rudde, the Bishop of St. David's, from this imperious and outspoken lady, when he essayed, by a circumlocutious method with the aid of figures, to draw her Majesty's attention to her advancing years, and the things best befitting them. The service ended, the Queen rose from her closet at Greenwich and said:—"We don't thank you for your sermon, and in future you had best keep your arithmetic to yourself, for the greatest clerks are not the wisest men." (See Sir J. Harrington's *Letters*, &c.)

It was on New Year's day, 1562, that the Dean, who preached the sermon, having met with several fine engravings representing the stories of saints and martyrs, had placed them over against the Epistles and Gospels, and caused the book, richly bound, to be laid on the Queen's cushion, intending it for a new year's gift. The Queen, after taking her place, on opening the book and seeing the pictures, frowned and blushed, and, then shutting it up, called for the verger and bade him bring the old book wherein she was wont to read. Sermon over, Elizabeth walked straight to the vestry and said:—"Mr. Dean, how came it to pass that a new service book was placed on my cushion?" On the Dean explaining he had done it, and for what purpose, the Queen told him he must be very ignorant not to know her aversion to idolatry and to images and pictures of all kinds, and trusted God would grant him his Spirit, and more wisdom for the future. (Churton's *Life of Nowell*.)

Mr. Nichols (*Queen Elizabeth's Progresses*) says:—"This matter occasioned all the clergy in and about London, and the churchwardens in each parish, to search their churches and chapels, and caused them to wash out of the walls all paintings that seemed to be Romish and idolatrous, and in lieu thereof suitable texts taken from out the Holy Scriptures to be written."

The Queen disapproved of the clergy marrying, although Cecil restrained her from forbidding it; but there can be little doubt that Nowell's *wives*—for he was married more than once—stood in the way of the mitre.<sup>1</sup> Dorman said of the Dean that, “of a *mean* schoolmaster, Nowell became a *valiant preacher*,” scandalously and mendaciously insinuating that he was a man of low origin, to which Nowell gave a very sober and discreet reply. (Strype's *Memor.*, vol. iii. part 2, p. 158.)

His will was dated January 8, 1590-1, and it was witnessed by Archdeacon Mullins, Thomas White, the Founder of Sion College, both Residentiaries, William Cotton, a Residentiary, afterwards Bishop of Exeter, and Lancelot Andrewes, a Residentiary, afterwards the profoundly learned Bishop of Winchester—all clearly personal friends of the learned Dean.

Having prolonged his life by temperance, exercise, and tranquility of mind to 95 years, he died full of honour as of days, February 19, 1601-2. (Whitaker's *Whalley*, p. 482, where his monument in St. Paul's is engraved.)

Izaak Walton says the Dean spent a tenth part of his time in *angling*, and in his portrait engraved in Whitaker's *Whalley*, and Archdeacon Churton's *Life* of him, the fishing rods are introduced, and the motto “Piscator Hominum.” It has been said that he probably cultivated this amusement, if he considered it such, in early life in the neighbourhood of Whalley Abbey, where ample opportunities would be afforded in the delightful rivers of Ribble and Calder.

I think that the *angling* would be the pursuit of his later years, as it is certain that in the early part of his life the controversies of the time found him ample employment.<sup>2</sup>

<sup>1</sup> A contributor to *Notes and Queries* vol. 9, signing himself V. S., quoting from the Visitation of Sussex, gives the name of Dean Nowell's first wife as Jane, daughter and heiress of Robert Merry, of Hatfield, widow of Thomas Bowyer of London. Churton gives the name of his second wife Elizabeth, and says she was twice married before, viz., to Laurence Ball, and to Thomas Blount.

<sup>2</sup> This can hardly have been so, as it is well known that the Dean was an expert angler for at the least half a century before his demise, and that his common practice

Dean Nowell seems to have been a man not insensible to the advantages of Preferment, and he certainly had his share both of patrons and patronage.

Ant. à Wood gives a list of his writings.<sup>1</sup>

THOMAS WILLIAMSON, M.A., was the fourth Fellow named in Queen Elizabeth's Charter in 1578. He is described in November, 1580, Mr. Thomas Williamson, M.A., Vicar of Eccles and Rural Dean. He was instituted to the vicarage of Eccles 4th November, 1576, on the presentation of Queen Elizabeth. (Baines' *Hist. Lanc.*, iii. 49.)

He was a member of the Ecclesiastical Commission for the

was to bestow the produce of his angle on poor persons. Fuller's account (*Worthies*) is no less quaint than conclusive :—"Whilest Nowell was catching of fishes, Bonner was catching of Nowell; and, understanding who he was, designed him to the shambles, whither he had certainly been sent, had not Mr. Francis Bowyer, then merchant, afterwards Sheriffe of London, safely conveyed him beyond the seas" (*i.e.*, in 1553).

<sup>1</sup> On June 16, 1570, the Dean acquainted Sir W. Cecil that the Latin Catechism he wrote about seven years since, and dedicated to him, was now at length printed by appointments of the Archbishops of Canterbury and York.

After Thomas Howard, the unhappy Duke of Norfolk, had been committed to the Tower, and during the period of the Queen's indecision regarding his fate, Dean Nowell was actively instrumental in mitigating the deprivations and sufferings he then underwent. In a letter addressed to Burghley, on the 20th March, 1572, he said the Duke was in want of certain necessary apparel, and that his health was so bad, he seemed weary of his unhappy life. Again, on April 15, he forwarded a request from the Duke that he might receive a warning previous to his execution. Next month the warning came, whereupon the Duke made a last request to see the Dean of St. Paul's that he might end his days with him. This, too, was granted, and the final interview came off on May 30, 1572. (*Letters and State Papers.*)

On February 9, 1579, an indenture was made between Queen Elizabeth and Alexander Nowell, Dean of St. Paul's, granting the Manor of Barnes, in Surrey, with its appurtenances in the parishes of Barnes, Putney, and Mortlake. (*Ibid.*)

Canon Raines's concluding observation on Dean Nowell's appreciation of patronage presses rather hard on him, seeing that, in those days of pluralities, other eminent ecclesiastics had a full share of like redundant preferments; and if the Dean could be accounted fortunate in the possession of much, he had also the virtue of making a liberal and charitable use of the superfluities with which State patronage had endowed him.

North, and was associated with Henry Earl of Derby, Bishop Chaderton, and other decided supporters of the Puritans, who possessed the confidence of the Queen, in days of conspiracy and danger. On the 18th January, 1578, 31 Elizabeth, he was presented to the vicarage of Childwall, near Liverpool (*Lanc. MSS.*, vol. xxii.), and, like his friend Oliver Carter, he was appointed by Bishop Chaderton to the Chair of *Moderator*, we may hope on account of his charity and moderation, and that he was a better divine than lawyer. Owing to some charges brought against him "for not Preaching the Gospell," he summoned his accusers before the Bishop, and defended his views (*ibid.*), but on the 8th January, 1588, the Bishop required him to "give Bond for the Vicarage of Eccles," whatever the obligation might be.

On the 9th February, 1582-3, Robert Birch, of Manchester, Lynen Draper, nominated Mr. Thomas Williamson, Vicar of Eccles, Henry Pendleton and Thomas Brownsword, testator's brothers-in-law, and James Knight, overseers of his will. He bequeathed towards the building of a stone bridge at "Backhowse Lacke [the Ait Lache], between Stretyfforde and Crossfford Bridge, iii<sup>li</sup> vi<sup>s</sup> viii<sup>d</sup>." Proved 14th March, eo. anno. ✓

Mr. John Buckley, Preacher of the Word of God of Manchester College, by will dated 26th June, 1593, gave Gwalter on the first Epistle to the Corinthians, and three great Volumes of Controversy between Mr. Nowell, Mr. Dorman, and Dr. Sanders, to "Mr. Thomas Williamson, one of the Fellows of Christ's College in Manchester."

On the 6th July, 1595, he issued orders, along with the Right Worshipful Richard Brereton, Esq., and others, respecting "the settles" or forms in Eccles Church. (Bishop Gastrell's *Not. Cestr.*, vol. ii. p. 49.) Richard, Bishop of Chester, found him in residence at Manchester, 20th June, 1598.)

He died before the 7th June, 1606, and was probably buried at Eccles.

He was, doubtless, father of two of the *three* Williamsons, all

born in Salford, mentioned by Henry Newcome, who was the maternal grandson of one of them, viz. :—(1) Robert Williamson, D.D., Rector of Tichmarsh and Prebendary of Lincoln and Peterborough, 1605, which latter stall he resigned to his son, Robert Williamson, B.D., 1629-30. Dr. Williamson was once designed to be Warden of Manchester, and had the Patent on the death of Dr. Dee, but Mr. Bourne wishing to have the place, and his friend Williamson retiring, it was given to Dr. Murray. (2) John Williamson, M.A., Minister near Louth, in Lincolnshire; (3) Henry Williamson, B.D., Rector of Conington, in the county of Hunts. (See *Life of Adam Martindale*, p. 90, note; *Autobiography of Henry Newcome*, vol. i. p. 8.)

Mrs. Jane Williamson, married at Eccles, September 25, 1627, Thomas, son and heir of Otho Holland, of Newhall, gent. She died October 15, 1666, and he November 12, 1655, leaving issue Thomas, father of Otho Holland, of Newhall, Esq., who married Alice, daughter of Ferdinando Stanley, of Broughton Hall, Esq. (See Pedigree.)

Thomas Williamson, M.A., Prebendary of Chester in 1695, was probably a descendant.

The will of Thomas Williamson, Vicar of Eccles, is dated 20th April, 1603, and he expresses "a lively and stedfast faith grounded on the promises"—his body to be buried in the Parish Church of Eccles. His wife Jane her 3rds; his sons Thomas, Randle, Timothy, and his daughter Alice Williamson. He gives his mansion house in Manchester to Thomas his son during the lives of said Thomas, Timothy, and Randle; his farm at Barton, under Sir Edm. Trafford, to his wife and son Timothy during their joint lives, and the reversion to his sons Thomas and Randle. Executors, Thomas Richardson, Dean of Manchester, and testator's brother, James Williamson, of Stockport.

A very well written letter is addressed by Mr. James Williamson, of Stockport, to his loving cousin [nephew], Randle W. at Eccles, in which he says :—He understands that Mr. Dean doth refuse to be executor, and will have nothing to do with the same,

and, owing to the writer's "ould age and weakness not being able to ride or well to go any journeye," he also declines to act as executor, and begs that Dr. Yate, Chancellor of Chester, will allow administration to be taken. Dated 3rd May, 1606.

Goods appraised 25th April, 1606 :—Harrows, carts, corn in the barn, two spinning wheels 2s. 4d., farming stuff, silver spoons, 3s. 4d.; books, £10; total, £82 8s. 2d.

ROBERT BIRCH, M.A., second son of Thomas Birch of Birch, Esq. (descended from an ancient Manchester family who had obtained neither eminence nor wealth during their four centuries of residence upon the same patrimony), by his wife Elizabeth, daughter of Thomas Chetham of Nuthurst, gent. (marriage covenant dated 16th April, 2 Edward VI.), and nephew of William Birch, the former Warden.<sup>1</sup> He seems to have succeeded Mullins in 1591. He occurs on the 1st February, 1598, as the third Fellow, Carter and Williamson being the first and second, and Richardson the fourth. (*Lanc. MSS.*, vol. xxii. p. 58.) He is described as M.A.

On 20th June, 1598, he was keeping residence in Manchester with Carter and Williamson when the Bishop came to visit the College.

Robert Birch of Manchester, Clerk, made his will 24th March, 1607-8, and names his wife Joan and his only daughter, Susannah Birch. Proved at Chester in 1609. (*Lanc. and Ches. Wills*, Part 2, p. 128, Chet. Soc.)

He was a legatee and one of the overseers of the will of his father, dated 28th September, 1595. Proved at Chester 10th February, 1595-6. (*Ibid.*)

"Mr. Robert Birch, one of the Fellows," was buried in the Collegiate Church 12th April, 1609 (*Register Book*), and his will was proved at Chester 20th April following. He had been

<sup>1</sup> Robert Birch took his B.A. degree at Oxford May 9, 1585, having removed thither from Cambridge. (*Oxford Register.*)



expecting death, as he describes himself on the 24th March "weak of bodye," but looking "for a joyful resurrection" and "a place among the faithfull that shall be saved." He gave by will, out of small means, 20s. to poor people of the town of Manchester. His books were valued at £15, and he had in "money and yarn" £56 9s. All his effects were valued at £102 4s. 5d., which did not include a doubtful debt of £6 13s. 4d. due to him from Edmund Platt, gent.

His daughter Susannah was baptised at the Collegiate Church April 13, 1601, and he is styled "Preacher" only. (*Register Book*.)

ROGER PARKER, D.D., second son of Robert Parker of Browsholme, in the county of York, Esq., by his wife Elizabeth, daughter of Edmund Chaderton of Nuthurst, gent., and sister of William Chaderton, Bishop of Chester, and afterwards of Lincoln.

Dr. Parker seems to have been a favourite nephew, as Chaderton loaded him with preferment.

On the 7th April he was collated, and installed on the 12th June, 1597, to the prebend of Heydour-cum-Walton, in Lincoln Cathedral, which he resigned in the following year for the stall of Caistor in the same Cathedral, being succeeded in his first prebend by his relative, old Laurence Chaderton, who died at Cambridge in 1640, *æt.* 103. (Le Neve, Hardy, vol. ii. pp. 156, 128.) On the 14th March, 1598-9, being S.T.B., he was collated, and installed 26th March, 1599, Archdeacon of Bedford (*ibid.*, p. 75); and on the 29th November, 1613, he being then Archdeacon of Bedford and Precentor of Lincoln, was elected Dean of Lincoln, and was installed 13th December following (*ibid.*, p. 35), being then S.T.P.

On the 19th August, 1594, William, Bishop of Chester, Oliver Carter, Thomas Williamson, and Roger Parker addressed a letter to Mr. Asheton of Chaderton on the subject of a dispute regarding the boundaries of Prestwich and Manchester parishes

between themselves, Mr. Asheton, Mr. Chaderton, and Mr. Chetham of Nuthurst. The letter, with the original signatures, is in my possession, indorsed "Bishop's and the Fellows' Letters." Roger Parker wrote a bold, legible, and scholar-like hand.

He died on the 29th August, 1629, aged 71, and was buried in the Cathedral. His relict Alice, daughter of . . . Pont, erected a monument there to his memory. His will was proved at Doctors' Commons. Dr. Parker made extensive additions to the old residentiary house of the Dean of Lincoln, and especially built "the fair cant window," which is shown in one of Hollar's views of the Cathedral in the *Monasticon* (vol. iii., original edition.) His initials, "R. P.," and the date "1616" were engraved upon it. The old deanery was pulled down in the year 1847. (*Proceedings Arch. Inst. Linc.*, pp. 292, 293, 8vo, where there is a view of the ancient house.)

In May, 1608, Mr. Roger Parker was Rector of Ashton-under-Lyne (*Lanc. MSS.*, vol. xxii. p. 74); and 6th May, 1613, a trustee of Thomas Asheton of Shepley in Ashton, gent. (Piccope's *MS. Wills*, Chetham Library).

WILLIAM BOURNE, B.D., of St. John's College, Cambridge, is said to have been born at Broadgate, in Staffordshire, although Sir John Bourne, Kt., the principal Secretary of State to Queen Mary, and the opponent of Archbishop Sandys, was a Worcestershire man, and as this Fellow was said to be of a well-descended Romanist family he was probably his kinsman. (Strype's *Annals*, vol. i. c. 35.)

William Bourne was admitted a Fellow of St. John's College, in the University of Cambridge, 11th April, 1595 (Baker's *St. John's*, p. 291), but upon being ordained (? applying for orders) he scrupled subscription, in 1584, to Whitgift's articles. He sought to be ordained by Chaderton, Bishop of Chester, but without success, because he would not subscribe. He then waited upon Dr. Howland, Bishop of Peterborough and Master of St. John's College, Cambridge, and was equally unsuccessful.

At last he was ordained by Dr. William Hughes, Bishop of St. Asaph, without subscription (Brook's *Lives of the Puritans*, vol. iii. p. 514), and thus was enabled, no doubt conscientiously, to violate the rule of the Church and the law of the land.

Bourne, as Fellow of St. John's, signed letters to Lord Burghley on the choice of a master in-succession to Dr. William Whitaker. The signatures of Abdias Assheton and John Crashaw are to the first of these epistles. In some complaints against the Fellows for nonconformity during Whitaker's lax mastership, drawn up 14th November, 1595, Bourne was said to have been chosen last election from another college, and his attempts to obtain orders are enumerated. (Baker's *St. John's*, 606-8; and cf. Heywood and Wright's *Cambr. University Transactions during the Puritan Controversies*, vol. ii. p. 78.)

It has been stated, but apparently on insufficient evidence, that Bourne was invited to Manchester by Bishop Chaderton, but it is hardly likely that he would wish to introduce the man into his diocese whom he had refused to ordain. The fact appears to have been that Chaderton and others had requested, on the death of Archdeacon Mullins in 1591, that Dr. William Perkins, or a divine of his popular talent and principles, might be sent from Cambridge to supply his place. (Dr. Hibbert-Ware's *Hist. Coll. Ch.*, vol. i. p. 120.) This, as regards the date 1591, is hardly correct, unless Bourne came about that time as a Chaplain, as the King's letter to the Warden, to elect Mr. William Bourne a Fellow of the College, and also a grant to him of the reversion of the Wardenship after the death of Dr. Dee, are both dated September 30, 1603. (*Cal. State Papers, Domestic*, p. 41.)<sup>1</sup> Greswell, indeed, states that he had been Chaplain (p. 184), but I have not met with his name in that office.

Mr. John Radcliffe deposed on the 1st July, 1638, that "Mr. William Bourne, one of the Fellows, hath been in that place thirty years and upwards."

<sup>1</sup> Hollinworth, who was his friend, says he was made Fellow in 1600.

On August 18, 1604, a grant of the rectory of Braxted Magna, in the county of Essex, granted to Mr. William Bourne, was revoked, and Dr. Thomas Blague presented. (*Cal. State Papers, Dom., Jac.*, vol. i. p. 143.)

On the 7th March, 1609, Richard Murray had a grant of the Wardenship of Manchester, and on the 11th March the Fellows were commanded to admit him to be Warden, notwithstanding former letters in favour of Mr. William Bourne (*ibid.*, pp. 497, 498); and on 7th April, 1609, a warrant was granted to pay William Bourne 100 marks of the King's free gift (*ibid.*, p. 532).

Hollinworth gives a graphic description of the style of preaching and general proceedings of his friend and contemporary, of whom he entertained a high opinion; but he seems to have been in almost every respect a Presbyterian, and to have been opposed as well to the King's exaggerated notions of the Royal prerogative, spiritual and temporal, as well as to everything strictly Episcopal. It would have been surprising to find any consistent Bishop countenancing an overbearing and authoritative clergyman who held the doctrines and ritual of the Reformed Church in such extreme contempt, and it is an indication of the miserable spirit of the times that the influence of the Bishops was so small with the people that they were unable to restrain popular favourites, however insubordinate or schismatical. His biographer says, apparently in the adulatory style, and certainly not deprecatingly, that "in little or nothing he dissented from the discipline used in Scotland, but vehemently propagated it," but, adds Hollinworth, "in a private, prudent, and peaceable way" (p. 104), which is the "way" said to be pursued by the Jesuits, although Mr. Bourne was "zealous against every error, especially against Papistry," and the whole Douay fraternity.

Mr. Bourne was, like Archbishop Toby Mathews, an untiring preacher, and fiery eloquence and ardent zeal largely increased his influence in Manchester. He was called "one of the *Black Preachers of Manchester*," owing to his disuse of the surplice, which in his day was sparingly, if at all, used by the clergy.

On the 3rd October, 1604, soon after his nomination as Fellow, he was cited to appear before Richard, Bishop of Chester, in the Parish Church of Aldford, near Chester, with the Midgleys of Rochdale, Hunt of Oldham (Sir George Radcliffe's old schoolmaster), Richard Rothwell, and other ringleaders of non-conformity in South Lancashire. They were all "admonished" by the Bishop to conform to the ceremonies of the English Church, and required to subscribe, *ex animo*, to the three articles in the canon of 1603, and to re-appear before him on the 28th of the following month, between the hours of 9 and 11 a.m., to give an account of their proceedings. (*Lanc. MSS.*, vol. xxii. p. 176; Gastrell's *Not. Cestr.*)

1604. Mr. W. Burne, Fellow of the College of Manchester, "hath not administered the sacraments sithence his cominge to Manchester."

On the 15th December, 1609, William Bourne, B.D., one of the Fellows of the Collegiate Church of Manchester, was again "convented" before George, Bishop of Chester, in his Episcopal Palace, and charged with not wearing the surplice. Mr. Bourne appeared, and "on his humble petition" the Bishop granted him time to "consult" and to determine on the course he should pursue, until the Feast of Easter next, but in the meantime enjoined the said Mr. Bourne "that he do not minister the Sacraments in either kind, before the said day, unless the same be ministered by him in his surplice," under punishment of the law. (*Ibid.*, p. 126). The Geneva Gown had been used by him and never discarded, as on the 4th December, 1633, at the Archbishop of York's Visitation of the College, in the Chapter House, "William Bourne, clerk, Fellow of the said College, was suspended by the Ven. William Easdale, Vicar-General of Richard, Archbishop of York, for refusing to wear the surplice." (*Ibid.*, p. 134.)<sup>1</sup>

<sup>1</sup> In January, 1634, it having been reported to Charles I., by the Archbishop of York, that "ministers by chopping and changing, altering, omitting and adding, at their pleasure" in the dioceses of Chester and Carlisle, indicated that they did not

Three years before this suspension (*i.e.*, 1630), it appears from the Bishop's *Correction Book* that William Bourne, Fellow of the College in Manchester, and others, were prosecuted for allowing the choir to be out of repair and in a ruinous condition, and that he and the other Fellows alleged that it was the fault of Dr. Murray, the Warden, and that they were sorry for it. (*Ibid.*, p. 134.)

There can be little doubt that harsh measures were sometimes adopted by the Bishops towards these malcontents, and coercion was distasteful, but the sturdy old Puritan seeking to crush everything opposed to his own absolutism was not a subject for great leniency or forbearance, and sometimes a Bishop issued "a Pleasant Purge for a Puritan" when other physic might have answered better. That Puritanism, ignorant of the past and reckless of the future, should have made rapid progress under Bourne, always resident in Manchester, a prudent manager of his worldly affairs, of great energy and determination, and of a ready elocution, is not to be wondered at. He was the John Knox of Manchester, and assumed the bold tone of that inexorable reformer in his popular addresses; but whether he defended the use of sword and faggot in extirpating what he called heresy has not been recorded. Although so eloquent and popular a preacher, he met with opposition. At a Chancellor's Visitation held in Manchester in October, 1611, a charge was brought against Edward Pycroft, one of the Parishioners, for going out of the church during service, and, being admonished to return, he refused, alleging that "he would not hear Mr. Bourne." And at the same Visitation William Bourne, clerk,

deem themselves bound by conformity, the King replied he had taken order with this abuse, through his secretary; and as the Collegiate Church of Manchester had been found altogether out of order, and the Warden and Fellows had, upon consideration, reformed themselves, all but one, Mr. Bourne, who was contented to read the prayers, but was ashamed to put on the surplice, which he had not done for thirty years, and was suspended, the King remarked "let him be so still, except he conforme," adding afterwards that "the neglect to punish Puritans breeds Papists." (*Letters and State Papers.*)

was hauled up "for not wearing the surplice and hood, and it was stated that he had not read divine service in the Church of Manchester since the 25th September, 1608; neither had he administered either of the Sacraments during eight months within the Church of Manchester. (*Ibid.*, p. 186.) This was one of the old charges repeated, for at a Visitation October 11, 1608, it was alleged that he did not wear the surplice and hood "in time of public prayer;" and that he administered the communion to divers persons sitting. (*Ibid.*, p. 186.)<sup>1</sup>

<sup>1</sup> Amongst the "Acts of the Court of High Commission," held June 4, 1635, a serious charge was brought against Mr. Bourne for aiding Warden Murray in tampering with the College deeds and documents, which, as it throws further light upon the Warden's career, is herewith extracted *in extenso*: "Richard Murray, D.D., Warden of the Collegiate Church of Manchester. On reading the proofs in this cause, it appears that there is a Collegiate Church in Manchester anciently founded and restored by letters patent 28 Eliz. [20 Eliz.] called Christ College, the same to contain a Warden, being a B.D. and priest in holy orders, and certain numbers of Fellows, Chaplains, Singingmen, and Choristers. And that by the statutes of the College it is provided that neither the Warden nor the Fellows should be entitled to receive any benefit, except for the days on which they were present, nor should receive the same, nor do any acts in chapter, until they had taken a certain prescribed oath. It further appeared that Dr. Murray never took such oath, but had received the wages of Warden for above twenty years; also that he had made the Fellows of the College take an oath to obey him, he being in no ways warranted by the statutes to do so; also that eleven or twelve years since he went into the Chapter House, with Mr. Torkington and Mr. Bourne, two of the Fellows, towards night, and then, by candle-light, caused the common chest to be broken open; and he, Torkington, and Bourne, took out divers evidences concerning the College lands, together with the register book, and carried them away, and also the College seal, wherewith they intersealed divers leases one to the other, one being a lease of tithes granted to feoffees to defendants' own use for twenty-one years, worth £300 per annum, and if the said tithes were received in kind at this present worth £600 per annum; and besides the above lease (called Killigrave's lease), the defendant took into his own hands various rents and duties belonging to the College, especially the hay and privy tithes; that since the defendant came to be Warden the Court Leets had been discontinued, and leases, to the number of 25, had expired, and no fines had been received for the same; that the decays of the timber, stone, and lead, about the choir cannot be repaired under £775; that during the defendant's wardenship there had been great defect in the number of the Collegiates appointed to do service in the Collegiate Church and Parish of Manchester, "consisting of eight and twenty or thirty thousand communicants or thereabouts," with many other enumerated neglects. The Court

Burghall, the Vicar of Acton in Cheshire, has recorded in his *Diary*, 1631, an anecdote of Mr. Bourne, which indicates him to have been a man of capacious faith, although the statement perhaps ought to be received *cum grano*. Mrs. Crewe, of Utkinton, believed and related it. (See *Providence Improved*, p. 153, 8vo., 1852.)<sup>1</sup>

adjudged defendant's admission to the Wardenship to be void from the beginning; they pronounced him excommunicate as a dilapidator of the College, suspended him from the execution of his functions in the ministry, and decreed both his suspension and excommunication to be publicly denounced in the Collegiate Church of Manchester. He was further ordered to be deprived of his Wardenship, and to be brought thither with his keeper the next Court day to see sentence of deprivation given against him, and was further fined £2,000 to the King's use, was ordered to deliver up all writings relating to the College, was condemned in costs, and was committed to the Gatehouse to be kept within the prison in safe custody, until he gave bond with sureties for performance of the order of the Court." (*Letters and State Papers.*)

The above extract shows further that the name of Mr. Torkington, as a Fellow of the Collegiate Church of Manchester, has escaped the critical attention of the late Canon Raines.

That Mr. Bourne had friends and admirers, and connexions in Manchester, amongst the laity, notwithstanding clerical and other delinquences, is shown by Mr. George Clarke (founder of the Charity bearing his name), having bequeathed to him in the following year, 1636, conjointly with Warden Heyrick, Mr. Boardman, Mr. Johnson, and Mr. Shawe, Fellows of Christ's College, Manchester, a legacy of forty shillings, in which bequest the names of Mr. Browne and Mr. Hopwood, Ministers there, are also included.

Another legacy of £10 was left to Mr. W. Bourne, B.D., by Mr. Henry Kelly, chapman, whose will is dated 1639, and who died the following year. Mr. Kelly's son Thomas had married, in 1630, Elizabeth, one of the daughters of Mr. Bourne, but died *s.p.* (See *Court Leet Records*, vols. iil. and iv., notes by Mr. Earwaker).

That he was morally courageous is demonstrated from the subjoined extract taken from Hollinworth's *Mancuniensis*:—"Ano. 1605. The Lord visited this Towne as forty years before and forty years after with a sore pestilence. There dyed about 1,000 persons, amongst which was Mr. Kirke, Chaplaine of the College, and his wife, with four children. All y<sup>e</sup> time of y<sup>e</sup> sickness Mr. Burne preached in y<sup>e</sup> Towne so long as he durst by reason of y<sup>e</sup> unruliness of infected persons and want of government, and then he went and preached in a field neare Shooter's Brooke, the people of y<sup>e</sup> Towne being on y<sup>e</sup> one side, he and y<sup>e</sup> country people on the other."

<sup>1</sup> Burghall, who revelled in lugubrious stories, wrote as follows:—"Another memorable matter was related to me by Mrs. Crew, of Utkinton, and it was thus: A Taylor in Manchester, going abroad with his yard in his hand, on some business,



As might have been expected, Mr. Bourne was a zealous Parliamentary. In 1642, when Lord Strange besieged Manchester, "the aged and grave Minister," as Colonel Rosworm calls him, "who had long been a blessing to the town, and had seen a resurrection of it from the Plague, nearly forty years before, was lifted up from the gates of death and raised in spirit to promote the opposition to y<sup>e</sup> siege. He urged a spirit of devotion; and prayers, sermons, and singing of psalms prevailed even in taverns and inns, in aid of the Republican cause. (Ormerod's *Civil War Tracts*, p. 120, Chet. Soc.)

He had already succeeded in estranging the sympathies of his parishioners generally from the English Church, and had taught them a democratical system unknown in the primitive ages of Christianity, and his views of State affairs were equally intolerable. The mischief which he occasioned by his irregular proceedings in Manchester, however sincere and well meaning his motives, were keenly felt in after years by the Parishioners of the moderate and constitutional party. He had plowed the soil and prepared the way for Cromwell and Ireton, and he just lived to see the misery of divided councils, which he probably did not regret, and certainly could not repress. It must be admitted that he was a stranger to moral cowardice, and that no fear of damaging his worldly interests restrained him in advocating those views which he considered to be right. He was a

was met in the way by a man, as he thought, who having cloth under his arm, asked him to make a suite of clothes for him of the cloth, which he assented to; and as he was making measure of him, he discovered something that made him think that he was the Devill that appeared to him. Whereupon he was much troubled in his mind, and went immediately to Mr. Bourn, a Minister in Manchester, who advised him, when he cut the cloth, to lay a sheet on the table, that none of the shreds might be lost, which he did accordingly; and having made the clothes, Mr. Bourn (having kept a day of humiliation before) went with the man towards the place where he was appointed to bring the clothes, but stayed at a distance, and bade the man be of good courage. The Devill, in the likeness of a man, came according to promise, and the Taylor delivering him the clothes, he replied thus: 'Oh! yonder is Bourn, thy holey Father, who hath instructed thee what to doe;' and soe he vanished out of his sight, without doing the man any harm at all."

sturdy party man, committed to a desperate creed, and utterly ignorant of toleration, liberality, charity, or any of the convenient phraseology of our times. But let his missionary zeal be remembered, and his failings—in some measure those of his age—be forgotten.

Hollinworth, who ought to have known, says that he married a kinswoman of the Cecils, which might be so. A marriage licence was granted at Chester and addressed to Mr. Hankinson, Clerk, or the Curate of the Chapel at Latham, to marry "William Burne, Clerk, S. T. B., *verbi Dei apud Manchester Predicator* and Mary Welbye of Latham, spinster, dated October 1, 1608" (*Marriage Licence Book, Cestr.*), but what connection existed between her and the Countess of Derby, who was a daughter of the 17th Earl of Oxford and a granddaughter of Lord Burghley, I have not discovered.

He had a large family, and, after the fashion of the Puritans, gave Hebrew or Scripture names to his children. He received annually, from 1630 to 1635, 10s. of Humphrey Chetham, Esq., for "his tythe Calfe" of Clayton. The Fellow wrote a good hand—Wilm. Bourne. (See Chetham Private Papers in the Chetham Library, vol. iv, pp. 17, 18.)

April 15, 1642, he gave a similar receipt to H. Chetham, Esq., for the 10s., but the writing is very tremulous and indicates age and infirmity (vol. i. p. 20.)

"When Dr. Dee died in 160(8), the Rev. Henry Williamson, B.D., Rector of Conington, in the county of Hunts, and Mr. Bourne, who were great personal friends, were both wishful to have the Wardenship, and Bourne had certainly a claim to it, but, not wishing to oppose each other, Murray soon stepped in." (Martindale's *Life*, p. 90, Chet. Soc.) Bourne, however, received from James I. 100 marks for the loss of the office, in 1609, when Murray was appointed. (*Dom. State Papers Cal.*)

In 1632 he was "the Senior Fellow," and occurs as such 20th October, 1635, being named in the new Charter of the College. On the 7th December, 1635, at a Chapter held in the

College, "the Fellows were each elected, each into his office," exchanging places. The Chapter then adjourned to St. Thomas's Day, to receive a statement of the accounts from Mr. Richard Johnson, the Registrar and Bursar.

He was buried in the Collegiate Church on the 26th August, 1643 (*Parish Register Book*), and escaped witnessing the fatal scene on the 30th January, 1649. His will was not proved at Chester.

His children baptised and buried at the Collegiate Church of Manchester were :—

1609 September, baptised Andrew, son of Mr. William Bourne, one of y<sup>e</sup> Fellowes of the Colledge of Manchester; buried 24th October, 1609.

1610 August 5, baptised Barnabas, son of Mr. William Bourne; buried 8th August.

1611 October 28, baptised John, son of Mr. William Bourne, B.D., and one of y<sup>e</sup> Fellowes of the Colledge; buried 5th November, 1611.

1612 September 21, Elizabeth, daughter of Mr. William Bourne, one of the Fellowes of the Colledge, baptised.

1614 June 29, baptised Anne, daughter of Mr. William Bourne, Fellowe.

1616 April 2, baptised John, son of William Bourne, B.D., Fellow of the Colledge; buried 20th May, 1616.

1617 May 11, baptised Mary, daughter of Mr. William Bourne, B.D.

1621 June 10, baptised Sarah, daughter of Mr. William Bourne, one of the Fellowes of the Colledge.

1623 November 1, baptised James, son of the Worshipful Mr. William Bourne, one of the Fellowes of the Colledge; buried July 4, 1626.

1627-8 January 29, James, son of William Bourne, gent., one of the Fellowes of the Colledge.

1638 November 19, married Mr. William Roades, of the Parish of Leek, in the county of Stafford, and Mary Bourne, hujus Par. (*Register Book*.)

1647 October 24, married Capt. John Andrew, of Little Lever Hall, and Sarah Bourne, hujus Par. (*Ibid.*) She was buried at the Collegiate Church, August 29, 1651, having had a son John, who died in infancy, 1648, and a daughter Mary, wife of James Grundy, M.B., of Lancaster.

WALTER BALCANQUALL, Fellow of Pembroke Hall, Cambridge, was a native of Scotland, but probably of foreign extraction.<sup>1</sup> On the 14th July, 1618, being then B.D. of Cambridge, he was incorporated of Oxford, as his brother Samuel Balcanquall, M.A. of Edinburgh, had been on the 1st of July in the same year. (Wood's *Fasti*, p. 831.)<sup>2</sup> Wood styles Walter Balcanquall a learned Scot and Chaplain to James I. (*ibid.*) He was elected Fellow of Manchester College in 1605 on the death of Mr. Oliver Carter. It is supposed that he never resided in Manchester, and did not enjoy a very high reputation there, probably on this account. Dr. Edward Holme told me that in the last century he had heard old persons call a "strange and odd looking man" a *Bawcanky* fellow," alluding, as the doctor always thought, to Dr. Balcanquall, whose name was so pronounced.<sup>3</sup>

In September, 1623, Morton, Bishop of Lichfield, informed

<sup>1</sup> Walter Balcanqual [of Edinburgh] had three sons—Dr. Walter, Dean of Durham, one of the executors of the munificent George Heriot, and author of the *Statutes* of his Hospital; Robert, Minister of Tranent; and Samuel; besides a daughter, Rachel, who married John Makcubine. (Hew Scott's *Fasti Eccl. Scot.*, vol. i. p. 31) Walter, the subject of this memoir, was originally a graduate of St. Andrew's University, and a Minister of the Church of Scotland, in Edinburgh. His brother Samuel, M.A. of Edinburgh University, was incorporated at Oxford in 1618. John Balcanquel (it may be, another brother), was M.A. of Edinburgh University, and was of Exeter College in 1611, and became M.A. in 1612-13. (*Vide Oxford Register.*)

<sup>2</sup> See also *Register of the University of Oxford* (Oxf. Hist. Soc.), vol. ii. part 1, pp. 349, 374.

<sup>3</sup> In a note, supplied by the President to the editor, this saying is brought home to the Dean more practically, for it appears that on the arrival of the Scotch invaders in 1640, this dignitary fled so hastily as to leave amongst the Durham people a saying, still current there, applied to breathless fugitives, "run away Dr. Boconcky."

Secretary Conway that he had yielded to Dr. Balcanquall's suit for the reversion of a Prebend. October 15, Conway thanks the Bishop for favour to Dr. Balcanquall. (*Cal. State Papers, Dom.*) On the 16th December, 1617, he had been appointed Master of the Savoy Hospital in the Strand, but soon resigned it. On the 23rd April, 1618, he was one of the five English divines sent to the Synod of Dort, he being the representative of the Church of Scotland.<sup>1</sup>

December 10, 1618, Dr. Balcanquall arrived on an Embassy at the Hague, and was presented to the States General and to Prince Maurice by Sir Dudley Carleton. He made a speech, of which a copy was desired by the President, and he preached a very learned sermon. He was presented to the Prince of Orange and to Count William and was well received. (See *Letters to and from Sir Dudley Carleton during his Embassy in Holland*, pp. 317-318, 4to, 1757.)

In February, 1621, he was restored to the Savoy Hospital, on the resignation of the versatile Archbishop of Spalato; and on the 8th March, 1624, he was installed Dean of Rochester, which he vacated before 1626. (Hardy's *Le Neve*, vol. ii. p. 577.<sup>2</sup>) Dr. John Balcanquall was made a Prebendary of Rochester Cathedral, 16th September, 1628. (*Ibid.*)

<sup>1</sup> Balcanquall's letters from the Synod of Dort are given in the *Golden Remains of the Ever-Memorable Mr. John Hales*. A Dutch translation was afterwards published, the second edition of which, dated 1672, is contained in the Library of Trinity College, Dublin.

<sup>2</sup> This may have been as Le Neve has stated, though Dr. Balcanquall is styled Dean of Rochester in 1635. See also his sermon on *The Honour of Christian Churches*, preached in 1633-4. As early as the year 1627 he must have been accounted worthy of higher promotion, or have had sufficient Court influence to aspire to it, for a question was asked what preferments he would be willing to part with if appointed Bishop of Carlisle, or if appointed to St. David's, or Exeter. In the autumn of the year 1630, he was again on the rôle for a mitre, when the Bishopric of Peterborough became vacant, but the choice fell to Dr. Piers, at that time Dean. In 1631 he was an Ecclesiastical Commissioner, when an action for false imprisonment was brought against him by a Mr. George Huntley. In this capacity, sundry causes were remitted for his decision in 1639.

Dr. Walter Balcanquall had either resigned, or been deprived of his Fellowship in Manchester College in 1635, when the new Charter was granted. He was installed Dean of Durham on May 13, 1639, having succeeded Dr. Richard Hunt in that rich dignity. (See Surtees' *Hist. Durh.*)

Dr. Balcanquall did not escape the lash of the famous Peter Smart of Durham, who knew him personally, and who said: "Seldom shall you see a stout ceremony monger but the same will be a notorious non-resident, a very *tot quot*, not content with two or three little towns but four or five great preferments and dignities, and still he espieth and climbeth higher, never thinking himself sufficiently rewarded for his great learning and service of God in sitting at Church three times a day to hear men pipe, and he chant himself when he list." (Surtees' *Hist. Durh.*, p. 235; *Acts of High Commis. Court of Durh.*, Sur. Soc.)

He was a zealous Royalist, and at the beginning of the Rebellion was forced from his Mastership of the Savoy, plundered, sequestered, and compelled to fly by the hot and violent Presbyterians, so that in 1642 he returned to the King at Oxford, and afterwards removed from one place to another for safety.<sup>1</sup>

<sup>1</sup> During Dr. Balcanquall's tenure of the Deanery of Durham—the times being out of joint, and he a pronounced Royalist and Churchman—those political and theological bickerings were intensified, which ended ultimately in the vicissitudes alluded to by Canon Raines, when the opposite party got the upper hand.

In January, 1639, he embroiled himself with the municipal authorities of Newcastle-on-Tyne by complaining to Archbishop Laud of the then Mayor's conduct in having suffered Sir Walter Biddell, and another knight from Scotland, and other known Puritans, to inspect the forts and bulwarks of the town, and for having extended his private hospitality to these two knights, allowing them to return northwards after a three days' stay, whereat Sir John Marley, one of the Aldermen, was greatly scandalised. A further correspondence having taken place between Sir John and the Dean, addressed to the latter at the Savoy, he was urged to make such representations in official quarters touching the machinations of the "Puritan faction" as would root it out, because if it flourished in Newcastle again it would prove pernicious.

In the February following, the Dean had a pronounced disagreement with a number of the ecclesiastical tenants, led on by Anthony Smith and George Grey, against whom he lodged a complaint for misdemeanours committed by them in getting divers of these tenants to set their hands and seals to papers and petitions of complaint

He married (probably secondly) at Bishopsbourne in Kent Sept. 21, 1624, Elizabeth, widow of Sir William Hammond, of St. Alban's Court, in Kent, Kt., and daughter of Sir Anthony Aucher of Bishopsbourne, by his wife Margaret, daughter of Edwin Sandys, D.D., Archbishop of York, by whom he had issue female.

He compounded with the Parliament, and received £13 2s. on account of the estate of his late wife, Dame Elizabeth Hammond. (Dring's *Catal.*, 12mo, 1655.)

After a life of great vicissitude, Dean Balcanquall, true to his principles, but almost reduced to poverty, found an asylum at Chirk Castle, in the county of Denbigh, and in a very cold season died there 25th December, 1645. On the following day his body was interred in the Parish Church of Chirk, and some time afterwards a monument was erected to his memory at the expense of his friend Sir Thomas Middleton, Bart., who had found him a home, the inscription having been written by Bishop Bridgeman of Chester in the year 1645. Peter Smart of Durham, a scurrilous writer, printed a mean philippic on the Dean, whom he, at least, did not regard as *vir eximius*.<sup>1</sup>

against the Dean and Chapter, their landlord, and contribute money for the prosecution of their complaints without having previously made their complaints known to the Dean and Chapter. Smith and Grey were accordingly cited before the Lords of the Council, and justified themselves. This led to a further correspondence between the Dean and Archbishop, in which, after a request to be heard before the Council table, in the King's presence, he said, *inter alia*, that in divers corners of the country these two had assembled great companies of his Majesty's subjects, our tenants, of which many were of his Majesty's trained bands, without any power or authority, and at these tumultuous meetings persuaded hundreds of them to set their hands and seals to four several papers, obliging themselves to one another to prosecute against their landlords before any judiciary these two should think fit. In the end, an order was made not to renew the leases of the two ringleaders, who were instructed to pay over the money collected to the Clerk of the Council, and to renew leases to the others. (Abbreviated from *Letters and State Papers*.)

<sup>1</sup> In the curious case of Swinnerton *versus* Mosley, in 1647, one of the witnesses testified that the plaintiff, Mrs. Anne Swinnerton, had told him that she had received £300 for withdrawing a charge of rape that she had preferred against Dr. Balcanquall. "This doctor," said the witness, "I knew to be a reverend man, and to my knowledge

Stuart, daughter and co-heir of Dr. Balcanquall, married Sir Thomas Thynne of Richmond, in the county of Surrey, whose son Thomas succeeded to Longleat in the county of Wilts, and was assassinated there in 1681-2, by means of Charles Count Königsmark, brother of the supposed Swedish gallant of Sophia of Zell. (Coxe's *Sir Robert Walpole*, vol. i. p. 267.) There is a portrait of Lady Thynne by Cornelius Jansen amongst Mr. Hammond's pictures, but she was probably by a former wife of Dr. Balcanquall. (Sir Egerton Bridges' *Collins*, vol. ii. p. 509, note.)

Dr. Balcanquall published :—

1. The Statutes of Heriot's Hospital in Edinburgh. 8vo.
2. A Sermon Preached at St. Mary's Spittle [*i.e.*, Spitalfields], on Psalm cxxvi. 5. 4to. 1623.

*A Sermon Preached at St. Maries Spittle on Munday in Easter weeke the fourteenth day of Aprill, Anno Dom. 1623. By Walter Balcanquall, Doctor of Divinitie, and Master of the Savoy. London, 4to. 1634. Text, Psalm cxxvi. 5: "They that sow in teares shall reape in joy."* (pp. 61.) In this sermon are some curious allusions to the times. "It is not here, as in the oppressions of tenants, where, as the apostle speaketh, *one man soweth and another man reapeth*. They take all the pains, and the cruell extorting landlord reapeth all the profit; nor as in your Impropriations abroad, and in the abominable crying sacriledge of this citie, where the Ministers of God's Word and the Pastors of your soules sowe spiritual things unto you with the sweat not only of there *browes* but *braines too*, but you cheat them in their tythes, and reape that which is by all divine and humane law as due to their spiritual sowing as your gownes on your backes or your bread provided for your bellies" (p. 7). Again: "Many such crocodile teares are sown at the funerals of parents and husbands, when there is no more sorrow *at the heart* than there used to be at the hearts of the *Præfiaz*, who of old were wont to be hired at all funerals to weep, as now you do, poor people to

is long since dead and in heaven." (See *Harleian Miscell.*, Ed. Park, vol. iii. p. 501; also quoted in Axon's *Annals of Manchester*, p. 57.) Anne Swinnerton's charge against Mosley was proved to be unfounded, and doubtless her allegation about Balcanquall was equally groundless.



come in mourning gownes" (p. 9). Again: "Christ had no sinnes of his owne to mourne for, yet wept Hee for the sinnes of Jerusalem. Dearly beloved in the Lord, when you have cried for your owne sinnes, spare some of your teares for the sinnes of the times; for unless they be mourned for, God's plague will be poured out upon the place as well as their persons; and if you do not mourne and cry for the sinnes of the time no body else will, for the sinners themselves will not weepe. Wicked men, for whose sinnes all the tempests, wherewith the Church is tossed, arise, never shead one teare in the storme, but stretch themselves along upon beds of ivory and snort aloud upon the pillows of security: it is onely the godly in the meane time who must plead and pray and cry and shead teares for the sinnes of the time" (p. 17).

Again: "Who knoweth not, that God within these few yeares hath given us just occasion of sowing such teares? There bee people in the world, professing the same Religion with us, who this time four yeares did thinke their soules as farre from death as we now thinke oures, whose eyes were as dry as ours be now, whose feet as they thought were as secure from falling as ours are now; but since their feet have slipped, their soules have tasted of death, their eyes have been drowned with teares because of complaining in their streetes and carrying away into captivitie, because the sword of their enemies hath been glutted with their flesh and made drunke with their blood; and shall not we sow and shead some teares for them?" (p. 29).

Again: "Note how much those ministers and sowers are mistaken who use to sow and preach the Word of God not in teares but in laughter, and think they sow best, when their wit makes the people laugh; but alas! it were more wisdom to make them weep. From this kind of sowing they shall reap but small joy from the fruits of their auditors, and less joy in their owne consciences from the remembrance of it when they shall lye upon their death beds" (p. 44). He concludes thus: "And so now by God's assistance and your patience I have cleared my hands of my text: they that sowe in teares shall reape in joy (p. 61)." [Mr. Crossley's copy of both sermons is now preserved in the Manchester Free Library.]

3. *The Honor of Christian Churches: A Sermon preached at Whitehall before the King, on St. Matt. xxi. 13.* 4to. London, 1633-4. pp. 29.

*The Honour of Christian Churches, and the necessitie of Frequenting of Divine Service and Publike Prayers in them. Delivered in a Sermon at White-Hall before the King's most excellent Maiesty on the eight day of December last, being Sunday. By Walter Balcanquall, Doctour of Divinity, and Deane of Rochester, being then in his ordinarie attendance. And now published by his Majisties speciall command. London, 4to, 1634. Text, Matt. xxi. vers. 13.* It is written my house shall bee called the house of prayer but you have made it a denne of thieves (pp. 29). *The second part* was probably not published.—He strongly advocates the beauty and ornamentation of churches from the examples of the Tabernacle and Solomon's Temple: "So Christian Princes were overruled by their subjects to make edicts of restraint for giving any more to the Church. From whence appeareth the vanity and ignorance of those humourists who ask, What needeth all this coste of oyntment upon Christ his head? all this cost upon the building and ornaments of Churches? since the first and best Christians were not acquainted with them. They may as well aske what silly men were David to provide such a masse of money and materialls and Solomon to spend them all and many millions more upon the Temple of Hierusalem, since God before was well enough worshipped and sacrificed unto by Abel and Noah perhaps upon a turfe, by Jacob upon a stone. But when God had given to his people the blessing of a magnificent monarchie he would not have them dwell in houses of cedar and his house remaine within curtaines, but would have the house where his honour was to dwell for state and magnificence to be the beauty of the whole earth. So, while Christians at the first had much adoe to live and breathe under their persecutions, God was contented to be worshipped by them in such meane places as they could provide for him; but when Emperours and Princes became Christian, and Christians under them enjoyed peace and plenty, hee expected from these glorious and sumptuous churches, neither was his expectation deceived—they had an eye to the Temple; for though our novelists if they chance to build a church (as they do sonetimes beyond the seas) will take any modell, perhaps of a great hall or barne rather than of the ancient Christian Churches (p. 8). How few they be in our times who by observing this distance doe declare that they believe the Church to be God's House: how many that come in without preparing themselves

at first by devotion and prayer? How many who sleep on their seats when God is speaking to them by his Word, I meane in the time when the very text is reading? Nay, the servant who will be uncovered before his master in his own house will many times be covered before him in God's house; all which bewrayeth that many men do either take the church not to be *my house*, that is, God's; or (which is worse) God's house not to be so good as their owne (p. 14).

They that have pulled downe the houses of God have found that withal they have pulled downe their own house; and they who have built their own houses when God's house stood have found that they have built upon sandy and sinking ground, and that the Church stones have crumbled their houses to nothing, and sunk their estates irrecoverably. Now, they who pervert God's house and turn it to any secular use doe deny it to be *my house*, that is, God's, as much as they who evert it and pull it downe. It is a notable cunning of the Divill as to make us believe that God is a good fellow and that we may retain him in our hearts with our sins; so to make us believe that his house is a house of good fellowship, and that it may serve for other uses besides the service of God—to lay lumber in or things out of the way; in a progresse time to serve for a wardrobe, in the countrey for juries of leets to sit in and consult about their verdicts, and most commonly at the communion table to make their sesses not onely for the poore (which is a Church duty), but also for all other compositions, when they seldom meet without wrangling, and I am afraid many times not without swearing; but, if it be God's house, he must and will have it alone, or not at all (p. 17).

Above all, Churches must only be consecrated and dedicated to God, not to saints, angels, or any created patrons. They may be called by the names of saints and martyrs as godfathers, but not fathers of our Churches; especially if it shall not be done as now it is in the Church of Rome to derogate from God his patronage, and no particular office or service shall be allowed to be said in the Church to that saint after which it is named (p. 19).

And here I am sory that the iniquity of the times should put me upon two comparisons what to some will seeme odious: the one is between *prayer* in the Temple and *preaching* in the Temple: the other betweene prayer in the Temple and prayer any where else. For

preaching, far be it from any Christian to undervalue the holy and blessed ordinance of God: only I would have men, as upon preaching, so likewise to set a true value upon prayer in the Temple. There is a generation of fooles risen up in the world who think that all religion consisteth in preaching and hearing of sermons, and will run some miles to hear them; but for the publicke prayers of the Church they will hardly crosse the streets, but cast themselves to come into the Church about the ending of divine service and beginning of sermon. Now St. Paul's question poseth them all, *If all were hearing, where were seeing*, and the rest of the senses, so doth this same name which Christ here giveth to the Temple, *the house of prayer*. But they will say, Can there be too much preaching or hearing? Yes, there may be too much of any thing. Take this for a rule—no truth can be repugnant to another truth in any science whatsoever; much less can theological truths be repugnant one to another, and, therefore, all theological truths must be expounded as they may stand in grosse one by another. He that hath said *Be swift to hear* hath likewise said *Pray continually* (p. 22).

The publicke prayers of the Church are far more excellently conceived and penned than any private extemporary prayers can be; for there is more pith in one of the well conceived Collects of the Church than in many of those pitifull Fellowes more pitifull babblings and idle repetitions in which (as our Saviour speaketh) *they think to be heard for their length*; whereas prayer consisteth not in length but strength, which is to be had in the well compacted Collects of the Church. Have you not heard some of these men in their extemporary exclamations, or declamations rather (for sometimes their prayers are libels) talke to God, not only with that familiarity but homeliness that you would not have endured them to talke to you? And perhaps they who stand now so much only for extemporary prayer and preaching too in the Church, ere it to be long (for I see no reason why it may not hold in this as well as in the other two) will venture and put in for extemporary singing in the Church, and then they will make themselves ridiculous indeed. The sum is do not neglect Publicke Prayers in the Church, which is here called the house, not of knowledge, righteousness, mercy, preaching, hearing, &c., although it be all these, but *the house of prayer*. Men wilfully excommunicate themselves by not coming to the prayers of the

Church but onely to the sermon, or usually go out of it before the Blessing or last Prayer be pronounced, since the Church is called *the house of prayer*" (p. 27).

4. The Rise and Progress of the Troubles in Scotland, folio, 1639, London.<sup>1</sup>

Mr. James Crossley of Manchester, who has copies of Dr. Balcanquhall's sermons, informs me that the second part of the excellent sermon "On the Honour of Christian Churches," referred to in p. 101, was probably never published.<sup>2</sup> The "Spittle Sermon," although preached on the 14th April, 1623, was not published until 1634.

The copious extracts on the adjoining page prove the Dean to have been a sound Churchman, a pleasing writer, and a devout-minded man. He was a scholar, a divine, and a good man, but his theology was of the unpopular class, and popular opinion being against him and his party he fell with the pressure of the times.

He was opposed to Sabbatarian views, and did not forget that Calvin was said to have played at bowls on Sunday evenings at Geneva, to show how joyously that day was kept by the early Christians.

JOHN WHITE was born at St. Neot's, in the county of Huntingdon, in 1569-70,<sup>3</sup> being one of the five sons of a clergyman who were all in holy orders.

<sup>1</sup> This treatise, known in history as the Large Declaration, undertakes in the King's name the defence of the Royal policy in the pacification of Dunse Law, and narrates the proceedings of the Scottish Covenanters.

<sup>2</sup> A copy of this sermon on the Honour of Christian Churches is preserved in the British Museum, and I am indebted to Mr. Chancellor Christie for having pointed out an interesting and important omission in Canon Raines's abbreviated transcript, occurring on page 1 of the printed sermon, to wit, "this division is much about one with our proverbe, wheresoever God hath a church, the Devell hath a chapell," showing that this celebrated epigram, for the origination of which De Foe has been credited, was nothing more than an adaptation of a familiar saying. There is another copy in the Manchester Free Library of this, and the Spittle sermon.

<sup>3</sup> John White was fourth son of Peter White, Vicar of St. Neot's, Huntingdonshire, which he retained till his death, in 1615, having been a preacher for fifty years and

He was of Gonville and Caius College, Cambridge; B.A. 15 . . , M.A. 15 . . , D.D. . . He was elected Fellow of Manchester College in 1606, on the death of Mr. Williamson, and he was also presented by King James to the Vicarage of Eccles, to which he was instituted on the 20th May, 1606, but which he resigned before the year 1610. (Baines' *Hist. Lanc.* vol. iii. p. 119.)

Fuller observes that he did not continue long in the University, but the University continued long in him, so that he may be said to have carried Cambridge with him into Lancashire, when he was presented Vicar of Eccles therein. Sir John Croft, a Suffolk Knight, being informed of his abilities, and pitying his remote living on no plentiful benefice, called him into the South, and through his means King James made him a Chaplain in Ordinary. In the third month of his attendance at Court, he sickened in Lombard-street, London, and, dying there, was buried in 1615 in the Church of St. Mary Woolnoth. All who

more. In 1573 Peter White was presented to this vicarage by Queen Elizabeth, and to that of Eaton-Socon in Bedfordshire in 1577. As he resided at Eaton, it is generally understood that his fourth son John was born there in 1570, his father having been curate at Eaton as early as the year 1566; indeed, it is so recorded in the register book of Caius College, "White, John, son of Peter White, preacher ('concionator'). Born at Eaton Socon, Beds. At school there. Age 16. Admitted Feb. 15, 158<sup>8</sup>, sizar of his surety, Mr. Perse, M.D." (See Venn's *Admissions to Gonville and Caius College*, 1887, p. 61.) His early education was received at the Grammar School of St. Neot's, the two places being only one mile apart, and he was entered a sizar at Caius College when about sixteen years old, *i.e.*, in 1585. After quitting Lancashire, King James made him his Chaplain in Ordinary; and on leaving Eccles, the following particulars show that he was beneficed at Barnham: "White John, of Eaton Socon, Beds.; son of John White, clerk, preacher, from Barnham, Suffolk. Educated under his father. Age 16. Admitted April 2, 1611, sizar under his surety, Mr. Thomas Weatherell." (Venn's *Gonville and Caius Admissions*, p. 117.) He died in great poverty, leaving seven children, in his father's lifetime. His works were published in folio in 1624, with a portrait of the author inscribed, "Effigies Doctissimi viri Johannis White S., Theol. Profess.," together with the arms of White, and the motto "Si non hodie quando." (See Rev. G. C. Gorkam's *History of St. Neot's*.) Hollinworth says Dr. John White, Vicar of Eccles, was made Fellow of the College in 1595.

have learning, piety, or ingenuity, "do, yea must, most highly commend his learned works." (Fuller's *Worthies*, vol. ii. p. 103).

His great work, which is not yet forgotten by Controversialists, is, "The Way to the True Church; wherein the principall motives perswading to Romanisme [and questions touching the nature and authoritie of the Church and Scriptures] are familiarly disputed and driven to their Issues, where this day they strike between the Papists and Us, directed to all that seeke for Resolution, and especiallie to all his loving countrymen of Lancashire: by John White, Minister of God's Word at Eccles. London, sm. 4to. 1608." The passage within brackets was not in the edition 1608, but was introduced in that of 1624. In 1610 a second edition appeared in 4to.<sup>1</sup>

In 1624 appeared "A Defence to the Way to the True Church," in answer to a Popish treatise entitled "*White dyed Black*," by T. W. P., with Dr. John White's Works, by Francis White, D.D. Fifth impression.<sup>2</sup>

Amongst the works are:

A Sermon on Genesis xxvii. 27. London, 1612. 4to.

Two Sermons on 1st Timothy ii. 1, and 1st Timothy vi. 17. London, 1615. 4to.

Dr. Francis White (Dean of Carlisle 1622, Bishop of Carlisle 1626, of Norwich 1628-9, of Ely 1631), in his Address to the Reader (in his "Reply to Jesuit Fisher's Answer to Questions Propounded by King James, folio, 1624") observes:—"It is now

<sup>1</sup> The Manchester Free Library has a copy of the fourth edition "to which is annexed the author's Protestation made upon his death-bed, touching his opinion in the present controversies." Lond., 1616. sm. 4to. Also a copy of the first edition of *A Defence of the Way to the True Church*. Lond., 1614. sm. 4to; and of *The Workes of that learned and Reverend Divine, John White*. 1624.

<sup>2</sup> The work mentioned by Canon Raines is, *Whyte dyed Black; Or a Discovery of many foule blemishes, impostures, and deceiptes which D. Whyte haith practysed in his book intituled The Way to the True Church . . . Written by T. W. P. [i.e., Thomas Worthington, Priest.]* 1615. sm. 4to. This Thomas Worthington, D.D., was a Lancashire man, born at Blainscough near Wigan, about 1548. He died in Staffordshire in 1626. A copy of this rare volume is in the Manchester Free Library.

two years since I was first called by my Lord Duke of Buckingham to conferre with an honourable person who as then began to make revolt from the true faith and religion professed in our Church. By this occasion I entered into a disputation with one Mr. John Fisher, a Jesuit, the same person which was the author of two books against which my younger brother, Dr. John White, wrote his 'Way to the True Church' and the 'Defence of the same.'"

Humphrey Chetham, Esq., the Founder, appears to have been an admirer of this learned assertor of the Reformed faith, whom he had known in his youth, and ordered his works to be placed in the Public Libraries founded by him in Lancashire. (See Humphrey Chetham's *Church Libraries*, p. 52, Chet. Soc.)

In "the Preface to the Reader," Dr. John White has recorded some singular superstitions indicating "the prodigious ignorance" which he found to exist amongst his Parishioners at Eccles. "The Way to the True Church," sec. 13, no page, but on the reverse of sig. A 4. (See *Notes and Queries*, vol. viii. p. 613, 1853.)

*The Little Creed.*

Little creed, can I need  
Kneele before our Ladie's knee,  
Candle light, candles burne  
Our Ladie pray'd to her deare Sonne  
That we might all to Heaven come,  
Little creed. Amen.

*This that followeth they call the White Paternoster.*

White Pater-noster, Saint Peter's brother,  
What hast i' th' t'one hand? white booke leaves.  
What hast i' th' to'ther hand? heaven yate keyes.  
Open heaven yates, and steike (shut) hell yates  
And let every crysome child creepe to its owne Mother.  
White Pater-noster, Amen.

[See further notices in *Notes and Queries*, vol. viii. p. 613, entitled "Folk Lore in the reign of King James I."]



Peter White, M.A., his brother (?), was instituted to the Vicarage of Poulton, Lancashire, January 11, 25 Elizabeth, on the presentation of Edward Fleetwood, Esq. (Piccope's *Book*, p. 225.)

Matthew French of Preston, Lancashire, Rector of North Meales, married the sister of Dr. (Bishop) John White and had two daughters; and by a second wife he had a son Captain French, who married a daughter of Mr. Widdowes of Swinton in the Parish of Eccles. (*Lanc. MSS.*, vol. xii., French.) The Rev. . . . White, Fellow of All Souls College, Oxon, married Elizabeth, daughter of Thomas Astley of Stakes, near Blackburn, in the county of Lancashire, by his wife Ellen, daughter of Thomas Osbaldeston, son of Sir Edward Osbaldeston of Osbaldeston, Kt. She was granddaughter of George Astley by his wife Jane, daughter of Sir James Stanley, of Crosshall, Kt., and niece of Dr. Richard Astley, Warden of All Souls College, Oxon. (*Lanc. MSS.*, vol. xvii.)

Bishop Francis White was *æt.* 59 in 1624 (born 1565.) His portrait is engraved in the *Replie to Fisher*. He was then Dean of Carlisle.

DANIEL BAKER, M.A., was elected Fellow of Manchester College in 1609, on the resignation of Dr. John White.

On the 23rd October, 1622, Mr. Daniel Baker, one of the Fellows, was presented to the Bishop for "not wearinge the surples," and, as Mr. W. Bourne was presented at the same time, and for the same offence, it might seem that the other members of the College were at this time conformable. (Piccope's *MS. Book*, p. 79.)

He was instituted to the Rectory of Ashton-upon-Mersey on the 1st April, 1620, on the nomination of Edmund Holland, Esq. He was present at a "clandestine," *i.e.*, a Roman Catholic burial, at the hour of five of the clock on the 10th September, 1631, "being day tyme," and was "presented" for this act as a misdemeanant, but his punishment, if any were inflicted, is not

recorded. (Bishop Bridgeman's *Acct. Book*, *ibid.*) The deceased, being a Roman Catholic, would be regarded as an *excommunicated* person, and probably Mr. Baker's fault was attending the funeral of a person under Church censure.

He was drowned in the water under Salford Bridge on Good Friday, after having administered the Holy Eucharist, and was buried at the Collegiate Church April 1, 1632. He was a tall man, and the battlements of the bridge being low, he probably fell accidentally into the River Irwell, although Hollinworth, who was his contemporary, insinuates that "he was somewhat overcharged with drink," and whether he was cast down and put over the bridge, or how he came by his death, was unknown. (*Hist. Mancun.*, p. 115.) He married Ann, daughter of Richard Legh of Baguley in the county of Chester, Esq., and his wife Mary, daughter of William Glasier of Lea, Vice-Chamberlain of Chester. (See *Ped. Legh*.) Mr. Legh died in 1641.

Mr. Baker had probably favoured the views of Laud and High Churchmen, and thus rendered himself obnoxious to the opposite party. Hollinworth's account of his sad death is sufficiently obscure, and may imply more than is expressed. He had forgotten St. Augustine's remark, "*Misericordia Domini inter pontem et fontem.*"

He may have been connected with *Daniel Baker, M.A.*,<sup>1</sup> sometime of Gonville and Caius College, Cambridge, who published *Poems*, including *Hicathrift sive Pugna singularis inter H. et Gigantem ferocissimum, qui publicos Agros (vulgo Marshland Smea), occupaverat.* 8vo. 1697.

RICHARD KENYON, M.A., son of Richard and grandson of William Kenyon, of Manchester, gent., was probably educated at the Grammar School of his native town, and afterwards at Cambridge.

<sup>1</sup> Mr. Daniel Baker, described as "clarke," lived in Marketsted Lane, in a house afterwards tenanted by Mr. John Hartley, as of inheritance, out of the rental of which he contributed forty shillings yearly towards the "repaire of the conduitt." (*Court Leet Records*, vol. iii. p. 252.)

His uncle, William Kenyon, gent., was Clerk of the Peace for the county Palatine, and Surveyor of Green Wax, and by his will dated 28th May, 1572, bequeathed legacies to the Fellows and Chaplains of the Collegiate Church, whom he describes as "Vicars, Deacons, and Curates," and also sums of money for the reparation of Manchester and Prestwich Churches. (*Lanc. and Ches. Wills*, part 2, p. 258.)

Mr. Richard Kenyon was elected Fellow of the College on the death of Dean Nowell in 1601-2, and was collated to the Vicarage of Rochdale 22nd February, and instituted on the 9th March, 1606-7, by Archbishop Bancroft, on the deprivation of Mr. Joseph Midgley. (*Lanc. MSS.*, vol. xxii. p. 64.)

He was also nominated to the rectory of Stockport by John Warren of Poynton, Esq., in 1615. (*Ibid.*, p. 68.) His name is omitted by Ormerod, but as Mr. Warren was charged with *simony*, and Mr. Kenyon is described in October, 1616, "*nuper* Rector de Stockport," he had been deprived, and had not obtained the benefice legally. George Kenyon of Kersall, near Manchester, gent., appointed, in 1611, his "Cozen Mr. Richard Kenyon, Vicar of Rochdale," the overseer of his will, which was proved in 1613.

On the 12th August, 1614, John Chadwick, of Healey Hall, gent., who died at the great age of 103 years, and was buried at Rochdale 30th January, 1615, gave 10s. to Mr. Kenyon, Vicar of Rochdale, to preach for the instruction of such as should be gathered together at his funeral. (*Ibid.*)

Kenyon seems to have been seldom at Rochdale.

"Mr. Richard Kenyon, one of y<sup>e</sup> fellows of y<sup>e</sup> College," was buried at Manchester 27th July, 1615. His inventory was taken 8th August, 1615, by Manchester gentlemen. His Library was valued at £14 18s. 3d., and he seems to have had a well furnished house. (Abridged from *Lives of the Vicars of Rochdale*, vol. xxxvi. p. 54 [now printed in Chetham Society New Series, vol. i. p. 77.] )

Mr. SAMUEL BOARDMAN, B.D., was supposed to be a native of the parish of Manchester, and of an old and settled family. On the 6th February, 22 Edward IV., Richard Bordman (the mode in which the Fellow spelt his name) attested, with Sir John Trafford, Kt., Raufe Bexwyck, and William Rudd, the conveyance of lands in Manchester. (*Trafford Evid.*, p. 146.)

Mr. Samuel Boardman, M.A., of Cambridge, was elected Fellow of the Collegiate Church . . . 1629, when he subscribed the articles and took the oath of canonical obedience to Bishop Bridgeman. (Gastrell's *Notitia Cestr.*, vol. ii. p. 66.)

July 1, 1638, John Radcliffe, gentleman, of Manchester parish, deposed that Mr. Boardman, the fourth Fellow, entered into his place about nine or ten years since.

He was Chaplain to Henry, Earl of Manchester, and on the 5th October, 1630, Mr. John Rowland, Master of the Grammar School, Manchester, who was then living with the Earl as his Domestic Chaplain, mentions that his lordship had sent by Mr. Bordman to the town of Manchester a brace of bucks as a token of his love. (See Whatton's *Hist. Gram. School*, vol. i. p. 105, note.)

Walker says he lost his Fellowship owing to "his Episcopacy and loyalty, with the dissolution of the College" (*Suff. of Clergy*, part 2, p. 89), but the loss was only temporary, as in 1635 Samuel Boardman and Richard Johnson, the two senior Fellows, were in London, negotiating with the Earl of Manchester on the subject of the Collegiate Church, at the instigation of Humphrey Chetham, Esq.,<sup>1</sup> and their names occurred as the first Fellows nominated in the new charter of 1635.

<sup>1</sup> The negotiations here referred to were intimately associated with the irregularities practised by Warden Murray, and with his overbearing conduct; and lasted some time before any kind of settlement could be effected in the interests of the College. So early as April 14, 1634, Mr. Samuel Boardman and Mr. Richard Johnson, another Fellow, were appointed by Archbishop Laud, Lord Keeper Coventry, and Henry Earl of Manchester, referees in the College cause, with instructions, jointly with the Warden, to meet in capitular course and appoint Charles Leigh Receiver of the College. The meeting was held accordingly, yet the Warden not

On 21st July, 1636, Samuel Bordman of Manchester, Clerk, B.D., gave bond in £233 to Humphrey Chetham of Clayton, Esq. A lease of the College lands, called Killigreave's lease, claimed by Lord Tullibardine, was put in sequestration, and the Archbishop of Canterbury (Laud), Lord Keeper Coventry, and Henry, Earl of Manchester, Referees in the cause of the Collegiate Church, required Humphrey Chetham to pay as sequestrator £116 14s. to Mr. Bordman, to be accounted for to the Referees when the cause shall be decided.

(Signed) Samuel Bordman.

In the presence of

Richard Johnson,

*Seal*

George Chetham, &c.

(a sun in rays).

(Chetham Private Papers, College Library, vol. iv. p. 19.)

Bordman got the order, immediately left London, and hastened down to Manchester, to the great dismay of the Earl of Tullibardine, who, writing to Humphrey Chetham from Theobald's Park, 25th July, 1636, observes: "If Mr. Bordman had dealt honestly with me and dutifullie to the Lord Referees in making me acquainted with the order he received from their Lordships, on goinge into the country and taking ye order with him and not soe much as made me acquainted with it, then I needed not to have troubled you at this time; but I hope at his meeting with there Lordships there Lordships will be sensible of his carriage." (*Ibid.*, p. 166.)

Bordman had no confidence in the Earl, and clearly acted sharply from necessity. If the Earl had received the whole sum due, the College might not have got its share. As it was, the balance due to his Lordship was paid by the Fellows, who kept their own shares. Humphrey Chetham wrote to the Earl from Turton Tower, 12th August, 1636, to procure for him the

only objected to its being accounted capitular, but refused assent to the appointment of Leigh as Receiver, denied that Johnson and Shaw were Fellows, and said that although he had formerly questioned Boardman's place, he would admit of him and Shaw for this time to confer on that matter, but not to be a chapter. (*Letters and State Papers.*) For further particulars of this cabal, see note under "Shaw."

covenant from Dr. Murray, whereby the £300 per annum was secured until disposed of by the Lords, the Referees, under sequestration.

On the 15th August, 1636, Humphrey Chetham, writing from Turton Tower to his nephew, George Chetham, in London, says : " And further, let me entreat you, for the better effecting of this business (of Lord Tullibardine), to go to my friend Mr. Bordman and commend me kindly to him, and intreat his advice and furtherance herein, who I doubt not will labour for me, because I myselfe have swett in this profittable businesse for the Colledge." (Vol. iii. p. 174.) The Earl gave the discharge, but not until Lord Coventry had interfered on behalf of Mr. Chetham and the College. Lord Coventry wrote from Copthall, September 21, 1638, that he wished Mr. Chetham to continue to pay the College rent and the remainder to the Earl (in whom the interest of the lease was vested), and that he and the Lords very well approved of what Mr. Chetham had done.

Boardman was apparently at that time an uncompromising Churchman, and did not subordinate religious questions to political, being opposed to the proceedings of Murray, the Warden, and a willing co-operator with Johnson. He became afterwards a partisan of Heyrick, the Presbyterian Warden, but was not at any time an earnest or virulent promoter of his views of church government, although Walker observes that he scarcely deserves a place amongst the suffering clergy, as he afterwards complied with the times. (*Suff. of the Clergy*, part 2, p. 105 n.) He had a lease of College lands in 1636, an Edward Bordman having held the same in 20 Elizabeth, 1578, and in 1635 Edward and Hugh Boardman also held Chapter lands, and Widow Boardman in 1757 the same. On Dec. 13, 1784, Mr. Samuel Boardman was buried in the Collegiate Church. He died [1660.—See editorial note under "Francis Moseley."]

It is stated in the charter of 1635 that Samuel Boardman and Richard Johnson, two of the Fellows, having bestowed much labour, time, and money, their expenses shall be reimbursed out of the fines.

Mr. RICHARD JOHNSON of King's College, Cambridge. In 1638 he was Taxor of the University, and Senior Fellow. (Dugdale's *Visit. Lanc.*, p. 164, and [Walker's *Sufferings of the Clergy*, vol. ii. p. 88].—I think Dugdale is wrong, and that Johnson was of Brasenose College.)<sup>1</sup> This excellent man, to whom Manchester is so greatly indebted for his arduous and disinterested labours in preserving the rights of the Church, was the second son of William Johnson of Welsh Whittle, in the county of Lancaster, one of the Gentlemen Pensioners of King James I., by his wife Eulalia, daughter of Mr. Wood of Wood Eaton, in the county of Oxon. His eldest brother, Ferdinando, died *s.p.*, and his third brother, Alexander, lived at Preston, was a Pensioner of King Charles I., and in the commission of the peace for the County Palatine. The eldest surviving brother of this Fellow, the son and heir of William Johnson, bearing his father's name, was of Rushton Grange in Bowland, in the county of York, and married Mary, daughter of Dr. John Chambers, Dean of Carlisle, and Vice-Master of Trinity College, Cambridge, and was ancestor of the Rev. William Johnson (the kinsman of Archbishop Potter), Vicar of Whalley, of whom Whitaker has an interesting notice. (*Hist. Whalley*, p. 214, third edition.) The nieces of the Fellow married Mr. Banastre of Altham, Mr. Hamerton of Hellifield Peel, Dr. Daniel Nicholls, Rector of Hadley, and Mr. Henry Blundell of Preston, whilst another of his nieces was unmarried, and seems to have been a lady in waiting upon the celebrated Anne, Countess of Pembroke, Dorset, and Montgomery, in 1664. He was a high

<sup>1</sup> Canon Raines has based his particulars of the Johnson family on Dugdale's Visitation of Lancashire (Chetham Society Series, vol. 85, p. 164), and Whitaker in his *History of Whalley* has repeated it, both having overlooked the fact that William Johnson's son, Richard, of Welsh Whittle, was dead in 1664, the date of Dugdale's Visitation.

The subject of the present biography was of Brasenose College, Oxford, and appears to have come from Buckinghamshire, being entered as follows: "2nd Nov. Brasenose. Johnson, Richard, Bucks, pleb., admitted 1621, graduated B.A. 25 Feb., 1624, M.A. 5 July, 1627." (Oxford Historic Society, vol. 3, p. 440).

Calvinistic Churchman, and opposed to all the Presbyterian proceedings religiously and politically, surrounded as he was on all sides by the influential men of the party. Walker describes him as "a pious, learned, and sober man" (*Suff. of the Clergy*, p. 88), and he merited the character. I conclude that he was elected Fellow of the Collegiate Church in 1632, on the death of Baker, although Hollinworth says that "he had a controversy about the nature of sin" *about* 1631 with his colleague Mr. Bourne, the senior Fellow, which excited much public notice, and adds that a Popish priest undertook to determine the controversy in writing, and inveighed against the disputants and all Protestants because of their divisions, forgetting that the point at issue was first hatched amongst the Papists, and is not yet settled. (*Mancuniensis*.) In a deposition made July 1, 1638, by John Radcliffe of Manchester parish, gent., *æt.* 34, he stated that "Mr. Richard Johnson, a third Fellow, came in to his Fellowship *about* four years since." The disputation was probably confined to the pulpit, and not committed to the press. The fiery sermonizing of Bourne would be more popular than the quiet reasoning of Johnson, but the subject-matter of both is unknown to posterity.

Shortly after his institution to his Fellowship, Mr. Johnson undertook to supply the spiritual wants of the poor chapel of Gorton, and probably some of the other Fellows were not forgetful of the wants of the large parish, so that even the dignitaries were not living in lazy and luxurious degeneracy, but went out and preached without being compelled, and exposed the degeneracy and corruption of the age. The lamp of the church was kept burning, and it cheered many a faithful son by its light, but at this time the ample patrimony of the Collegiate Church was being dissipated, and Johnson and a few other good men saw, with "lamentation, and mourning, and woe," that her doom was sealed. The conduct of the Warden is elsewhere described. The character of Bourne and the principles and proceedings of Shaw are indefensible, and there could be no harmony or



sympathy between them and Johnson. He found, in the Warden and Shaw especially, formidable opponents, and the great body of the parishioners knew little of the doctrines and discipline of the English Church after the forty or fifty years' teachings of such theologians as Bourne, Kirke, and Carter—the last named being, however, the best churchman of the three. The Prayer Book was not the bond of a common churchmanship, but seemed to many in Manchester to belong to another Church. So far from being valued by his clerical colleagues, it was barely accepted by them, and perhaps not at all by some of them. The Church of Hooker, Taylor, and Done, and the traditions of Primitive truth and Apostolic order, were cherished by Johnson almost alone of all the body. Bourne was bitter, overweening, and actually aggressive in his hostility to the English Church, and hated her Catholic forms, ceremonies, and character, and yet ministered at her altar, or at least, if he refused to do that, he received her endowments. At this very juncture Johnson was the man needed at Manchester, and he seems to have been specially raised up by Providence to defend and preserve the rights of the Church when "cast into the place of dragons." Several of his letters to his friend Humphrey Chetham, Esq., the benefactor of the Church as well as of the poor, have been preserved, and we see in them the temper, gravity, and self-denial which the cause he had undertaken so urgently required. We learn from his self-vindication what charges were brought against him by the Warden, Shaw the Fellow, and others whose illegal practices he discountenanced and condemned. He declared that he preferred the Church of England, her primitive order, her discipline, and her Prayer Book before Presbyterianism, and all the Churches which Christ had upon earth. He was accused of being an "irregular person" among the people, but he averred that he was a man of sound orthodoxy, and that he could bring forward one hundred honest men to prove that he had brought more Nonconformists to obey the discipline of the Church than any or all of the Fellows of the College for twenty

years. He was charged with neglecting to use the surplice, which, he maintained, he had constantly worn along with his hood on every holiday and every work-day, unless when in washing, or kept from him by the negligence of the Clerk, and even then he did not venture to go into the choir. The *early Morning Prayers* read by him were objected to. He explained that he frequented the church *at six o'clock in the morning*, and used the prayers according to the order, and approved by the Reverend Dr. Cosin, Commissary of the Lord Archbishop of Canterbury (Laud), who appointed the Chaplains to read the lessons, and who were also bound to read the prayers at that time. He also stated that at the *early service* he only expounded analytically either the whole or part of the chapter appointed for the day, which occupied about half an hour, and which was approved by Dr. Cosin, and that, like his reverend diocesan, he (Johnson) took occasion at these times to vindicate the Prayer Book from unjust exceptions. He had been charged with some irregularity in not administering the Holy Sacrament in the choir. He admitted that on the Sunday before he came to London he administered the cup to about three persons, who had before received the sacrament of Christ's body near the Lord's Table by the side of the choir, and this he did because there was "a publicke yarne" that the Archbishop of Canterbury had given license so to do, and that the mother of his accuser, Mrs. Shaw, affirmed that her son had procured that to be done, and by which pretence he (Johnson) had been entrapped. On all other occasions he had administered the Holy Eucharist in the choir.

His disinterested labours at Gorton Chapel were not allowed to pass uncensured. He replied that he had read prayers, preached and catechised there, which he was not bound to do, and because the place was poor, and there was no surplice there, he had not worn one, and for so doing begs the Archbishop's pardon. He never intended to favour Nonconformity by this act, which was one of necessity, and he was sensible and liberal enough

towards Nonconformists to act thus, and he proved to them that his heart was more with his Divine Master in things indifferent than with the foolish crotchets of a political body of religionists. Mr. Johnson also stated that, instead of being subjected to the charge of being mercenary in this good work, as he had been, he had given all that he received for his labours at Gorton towards a new chapel, which was then in the course of building in the parish.

All the frivolous allegations brought against him before Archbishop Laud he traced to his two vindictive foes, Murray and Shaw, the former of whom squandered the revenues, and had never taken the oaths required by the charter, and the latter who had been deprived of some of his assumed dignity ; but he also had, as he willingly admitted, many enemies amongst the Nonconformists.

Such were charges brought against this loyal son of the Church, and such the simple, and such the excellent temper and manner in which he disposed of them. But by some means or other Shaw, on the ground of being a strong Conformist, had obtained the ear and, for a time at least, the confidence of Laud, and Johnson wrote sorrowfully and with a keen sense of the injustice done him by the Archbishop, on the 24th August, 1635, to Humphrey Chetham : " The Archbishop hath strange prejudices against me, and saith I am foolishly and peevishly bent against the Church as he heareth and believeth. I pray God be merciful to me if it is not all my care and prayerful endeavour to be serviceable to God's Church, but the idolatry and superstition of the Church of Rome I hate, and abhor the doctrine of Free-will or rather of Self-will, and if His Grace calls this a peevish disposition against the Church he is not much deceived in me, wherever he learnt it. I am in God's hands and so is he, and that is my comfort, being persuaded that God wills me no hurt, unto whose grace and favour I commend you and all."

Laud had mistaken his man. It is tolerably clear that his Grace afterwards found that Johnson had been traduced and

misrepresented, and that he was a good churchman in evil times, constant though assailed, consistent in the midst of trouble, humble in prosperity, an example to his contemporaries, the honour of the Collegiate Church, and the admiration of posterity.

As a proof that Mr. Johnson's means were small, and that he depended upon his own resources in obtaining a new charter for the College—for, owing to a variety of causes, the foundation was considered by the lawyers to be forfeited or destroyed—he informs his wise and good friend Humphrey Chetham, on the 1st July, 1634, that his expenses in London in fees and other matters had amounted to £30, and that some of that sum he had borrowed of Mr. Chetham to take him up. It is not to be wondered at that he should say to him, who was helping and encouraging his laudable efforts on behalf of the College, "I am as sorrowful and as melancholy as may be," and he desired the prayers of Mr. Chetham and of all good Christians in the cause of the College, which was at that time in the hands of the lawyers and a new charter in progress, and he added, in the midst of his anxiety and trouble, *in humanis tamen omnia sunt incerta*.

Johnson's confidence in Laud's integrity never wavered, notwithstanding the Archbishop's sharp observations; and he said to Mr. Chetham that he believed the Lord Primate would show his *power* and *wisdom* in getting the charter amended and passed, and Johnson prayed that it might go well with the poor College, however it might fare with himself.

It is impossible to read passages like these in his letters without recognizing in them the devout Christian, the courteous ecclesiastic, and the meek and gentle, but withal the determined assertor and vindicator of the rights and immunities of the Chapter. Laud entrusted the drawing of the new charter to Mr. Johnson, which his Grace afterwards revised and amended, and the Latin Charter was completed. "I have dealt with a good conscience," he said, "with all men's places, and have studied the interest and welfare of all about the College," and assuredly

he deserves to be revered by all his successors as one of their best benefactors.

After much delay and protracted anxiety, he accomplished his aim and secured the property of the Church and the independence of the Chapter, and if the conflict was painful to him he had his reward. His prudence and wisdom throughout the whole of the proceedings were only surpassed by his piety and honesty, and no one saw it more clearly, or acknowledged it more cheerfully, than Manchester's great benefactor—Humphrey Chetham.

Having vindicated the rights of the College and secured them, his first work on his return home was to rebuild or restore the dilapidated fabric, and he may truly be regarded as the *Huntingdon* of his century.

Mr. John Lightbowne, "from his chamber over the chapel in Gray's Inn," writing to Humphrey Chetham, 12th April, 1635, says:—"Mr. Johnson hath gone a great way in the founding of a new Corporation for the College. I went with him to Mr. Attorney General about it. The charge will be great, but he is promised allowance out of the profits of the College. The town and parish are much beholding unto his pains in so difficult and beneficial an office, for I hope it will be for the general good." (Chetham Private Papers, vol. iii. p. 124.)

The Warden Murray, who was in prison for debt whilst Johnson was in London on the subject of the charter, had endeavoured to show that Johnson had not been duly elected a Fellow, and it has always been a matter of surprise to me that such a man should have been admitted into the College and made a member of the Chapter. Laud, however, recognised the election as valid, and his name follows those of Bourne and Boardman in the new charter, the calumniator Shaw being the fourth.

It is a proof of Laud's toleration to have continued such a man as Bourne in the College, but his age and influence in the town doubtless were duly considered. Johnson, writing to Mr. Humphrey Chetham, said he had heard, probably from Mr., afterwards Sir Orlando Bridgeman, who had been consulted about

the terms of the charter, that Mr. Bourne was never likely to be put in as a Fellow under the new foundation, and it is much to the credit of Johnson's Christian feeling that he did not bring forward the old man's Nonconformity as a reason against his nomination. But fairness and moderation were conspicuous features in all Johnson's proceedings.

Whilst Johnson was in London he was requested by Humphrey Chetham, who in that year was the High Sheriff of the County, to be his Chaplain, and to preach the sermon at the assize at Lancaster. He feared that he could not be provided soon enough, but that if his friend strongly urged it he would make the attempt. He was apparently excused, and afterwards wrote: "I cannot do you service at the assize, but I trust I do God and his Church service here."

During his stay in London he had been sponsor, or, as he playfully wrote, Deputy Sheriff, at the christening of Humphrey Chetham of London, and he begged that the High Sheriff, Humphrey Chetham of Lancashire, would do in the matter what a deputy could not.

He added afterwards, I shall be £40 in debt soon before I come home, and, living or dying, I will make you satisfaction, for you are my only creditor." Humphrey Chetham would not be difficult to appease in the matter.

I have not discovered that there was any family connection between Mr. Johnson and the Chethams, although the friendship was so close and long continued; but George Chetham, of Clayton, gent. (born 1594, ob. 1664), Humphrey Chetham's brother, was married to his first wife Elizabeth, daughter of Richard Johnson, mercer, and had issue, the son Humphrey born in London, and who had for his sponsorial proxy the Fellow; and Edward Johnson, of Manchester, gent., was appointed a feoffee of the will of Humphrey Chetham in 1651.

On the 25th July, 1636, the Chapter agreed that as "the College House was long since taken away, houses in Deansgate (which houses are specified by name) should be assigned to the

Warden and Fellows, and to their successors respectively for ever, to be taken possession of by such Warden and Fellows as the houses fall respectively out of lease (*Chap. Reg.*), so that the clergy might keep residence in Manchester.

In 1641 Mr. Johnson resided in Salford, or at least had a house there, which led to a claim or levy upon it for the repair of a road called Broken Bank. (Vol. xxvii. p. 375.)

He was the bursar of the Chapter in 1635, had a fixed income of £35 and the tithe of Moston, &c., and 8s. out of Mr. Warden's parts, and 4s. apiece out of the other Fellows' parts. (*The Chap. Reg.*)

But Johnson had little tranquility in Manchester after his success in London. In the stormy times in which his lot was cast, the College fell with all the other property of the Deans and Chapters, nor was the parochial character of the Collegiate Church of Manchester regarded. Johnson, as a Royalist, was deprived of his Fellowship, and had hard measure allotted. It was about this time that he suffered the indignity recorded by Walker. Being mounted on a poor little beast not worth 10s., he was led through the streets of Manchester, in mock triumph, with wisps of straw wrapped round his legs, and suffered much from the mob, being stoned in the streets, as he was carried along to Lancaster Castle. His wife and brother-in-law, Mr. John Chorlton, were also imprisoned, because they would not confess where Mr. Johnson had conveyed his books and papers. (See *Suffer. of the Clergy*, part ii. p. 88.)<sup>1</sup>

Manchester, November 2<sup>d</sup>, 1705.

Rev. Sir,—According to your request as touching y<sup>e</sup> constitution of our Collegiate Church of Manchester in y<sup>e</sup> County of Lancaster, it was last of all established, and founded by King Charles y<sup>e</sup> 1<sup>st</sup>, consisting of one warden, four fellows, two chaplains, 4 singing men, and four

<sup>1</sup> This and other information was supplied to Walker by George Ogden, the senior Fellow of the Collegiate Church, in 1705, as appears by the following letters addressed by him to Walker.

Quiristers. This College was by y<sup>e</sup> Rump Parliament altogether dissolved some years before the murther of that king, and was no College till y<sup>e</sup> Restauration, y<sup>e</sup> Revenues were seized till then, and y<sup>e</sup> warden, ye fellows, y<sup>e</sup> chaplains, and y<sup>e</sup> rest displaced.

But y<sup>e</sup> greatest sufferer was Mr. Richard Johnson, fellow, a pious, learned, sober man. He was carryed to Lancaster or Chester Jail, and stoned in the streets here as they carryed him to prison for his loyalty, and because he was utterly against y<sup>e</sup> Republicans, and Cromwel's tyrannous usurpation; and y<sup>e</sup> ungracious villains were so spitefull that they would not let him put on his boots, but, as 'tis said, he was forced to make or procure thumb-ropes instead of boots, and so they hurried him away on a poor scabbed Titt, not worth ten shillings, and his wife, and one Mr. John Charleton, her own brother, were imprisoned in this town, and threatned to have irons laid on them, because they would not confess where y<sup>e</sup> said fellow Johnson had hidden or laid up his books, notes, and writings. Y<sup>e</sup> said Mr. Johnson lived to enjoy his fellowship again after y<sup>e</sup> King's return, and preached an excellent sermon on Psalm 129<sup>th</sup>, y<sup>e</sup> 3<sup>d</sup> and 4<sup>th</sup> verses—The plowers plowed upon my back: they make long furrows, y<sup>e</sup> Lord, &c. [The passage about the *thumb-ropes* was thus printed by Walker:—"The Fellows who seized him would not permit him to put on his *boots*, but he was forced to twist *whisps of straw* or *hay* round his legs to defend him from the dirt; and in *this* posture they mounted him upon a poor, ragged, little beast," &c., &c. Ogden continues]:

In a manuscript in Manchester Library writ by Mr. Burn, a fellow or minister of this church, we read these words verbatim: "Nov. 5<sup>th</sup>, 1649, the Chapter hous door and the College chest were broke open, and y<sup>e</sup> College deeds were seized on by some soulders, and sent [up to London.—Hollinworth]."

This aft . . . and they were burnt in St. Pauls at y<sup>e</sup> great ffi . . . loss of us present, and our successors. And . . . and College chest with an iron gavelock or such . . . which to be seen in both to this day, . . . crileigious crew, who committed this . . . headed by one Mr. Thomas Birch, . . . rst rebels of this county, first . . . y<sup>e</sup> King, then a committee-man, . . . ctified creatures, then Governour . . . Colonels. But take notice y<sup>t</sup> in these . . . Birch, this Mr. Thomas Birch they . . . distinction to y<sup>e</sup> other: . . . d liv'd, and been contemporary with



. . . evil, this White Birch he would have . . . which he did Bar-Jesus, y<sup>e</sup> magician . . . man full of all subtilty and all mischief . . . to all righteousness, and a perverter of

This from yo<sup>r</sup> affect<sup>d</sup> serv<sup>t</sup> George Ogden, the sen<sup>r</sup> Fellow of the College in Manchester.<sup>1</sup>

Manchester, Dec. y<sup>e</sup> 4th, 1705.

Sir,—The last week I writ and sent some papers to you for Mr. Walker, and two letters written with my own hand in one sheet of paper; y<sup>e</sup> one letter about Mr. Hindle, Vicar of Ribchester, in King Charles y<sup>e</sup> 1<sup>st</sup> time, a very eminent learned man, and a great sufferer, y<sup>e</sup> second letter about Mr. Johnson, y<sup>e</sup> senior fellow here, also a very learned man, and then a great sufferer; in this 2<sup>d</sup> letter there was one word of mistake, thus *Mr. Burn*, a Minister of this church in his manuscript, &c., and there was one Mr. Burn, too, but I find it to be really thus, *Mr. Hollingworth, a minister of this church, in his manuscript intitled Mancuniensis*, in Manchester famous Library given by Mr. Cheetham, &c. This is all at present from your affect. friend,

GEORGE OGDEN,

fellow there.

Pray send this paper among y<sup>e</sup> rest to Mr. Walker.

For Mr. Clavel, Bookseller in St. Paul's Churchyard, London.

On August 15, 1648, Humphrey Chetham, Esq., nominated him a Trustee of his will by the style of "Richard Johnson, of the Midle Temple, London, Clerk;" John Lightbowne, of Salford, Barrister; Ralph Worsley, of Platt in Rusholme, gent., and Tho. Mynshull, of Manchester, Apothecary. Cancelled 9th August, 1650.

For some years we know little of his proceedings; but he is one of the Trustees named in the will of Humphrey Chetham, Esq., dated December 16, 1651, and he is therein described as being "late one of the Fellows of the College in Manchester." He is also named in the will as the testator's "loving friend Mr. Richard Johnson, Preacher at the Temple, London," and has a legacy bequeathed of £60.

<sup>1</sup> For more ample and official notice of this transaction see note, p. 90.

In 1653 he was appointed the first Librarian of Humphrey Chetham's Library, which was founded in Manchester, with power to nominate a deputy during his life, but it was not to be a precedent for future elections. (*MS. Notices of the Librarians.*) He exercised his privilege, watched the interests of the Library, purchased the books, and laid the foundation of one of the best public Libraries in the North of England. He valued his office of Librarian, and held it at the time of his death. In the Charter of Incorporation of the Hospital and Library, November 10, 1665, Mr. Johnson was nominated one of the Governors.

Dr. Fuller, the Church historian (in his *Worthies of Lancashire*, vol. ii. p. 215) observes, in giving an account of Humphrey Chetham: "Know, reader, I am beholding for my exact information herein to my worthy friend Mr. Johnson, late Preacher of the Temple, and one of the feoffees appointed by Mr. Chetham for the uses aforesaid." As Fuller died in the year 1661, this information would be communicated some two or three years before.

In examining the early records of the Library, through the kindness of my learned friend Thomas Jones, Esq., B.A., the Librarian, and, as one of the feoffees, I find some notices of Mr. Johnson. He kept his accounts regularly, and has noted the several books bought by him and their prices.

1653.—A Booke containing the names of y<sup>e</sup> Books, Parcels, Binding and Prices, by me, Richard Johnson: Bishop White against Fisher; Dr. John White's Works, &c.

20th Sept., 1655.—The second parcel of Books bought for Mr. Humphrey Chetham's Library. The *first* books bought were: Augustine's Works, £7; Aquinatis Opera; Aristotilis Opera, vol. 2, £1. 18s.; Ambrosia Opera, vol. 2; Buxtorfii Bibl. Hebr., vol. 2, £3.; &c. Nearly all the books *first* purchased are Hebrew, Greek, and Latin.

May 25, 1656.—Calvini Lexicon Juridicu, 12s.; Calvini Opera Omnia, vol. xiii., £8; Holinshed's Chron., 2 vols., large, £2 14s.; Purchas' Pilgrims and Pilgrimage, 5 vols., £3 15s.; Knox's

Hist. of the Church of Scotland, 7s.; Psalms in Arabic and Latin, 8s.; &c.

Bishop Jewell's works for two of the Chappells: The books are all on learned subjects, and very few in English, and less Puritan Theology.

Oct. 18, 1656.—A Parcel sent to Manchester by Ralph *Kettle*: Athanasius Opera, Greek and Latin, 2 vols., £1 8s.; Arminianensis in Sententiis, 15s.; Fuller's Church History, £1 5s. 6d.; Laud against Fisher, large paper, 8s.; York's Heraldry, 8s.; &c.

Paid for printing the Papers sent to Mr. Alderman Chetham.

English Books that came with the first parcel for Churches and Chappells: Assembly's Reasons, 4to, 2s.; Abernethy's Physic for the Soul, 3s.; Ambrose's Prima, Media, Ultima, 7s.; Baxter's Saints' Rest, 6s.; Bolton's Works, 2 vols., 10s.; Gillespie's Aaron's Rod, 5s.; Luther on Galatians and Psalms, 4s. 6d.; Dr. Reynolds' Works; Saunderson's Sermons, 5s.; Calvin's Inst., Isai, Job, and Eng.; Field on the Church, 18s.; Rutherford's Due Right of Presbiteryes, 4s.; Divine Right of Church Government, 4s.; Against Libertie of Conscience, 3s.; Covenant of Grace, 2s. 6d.; &c.

10th June, 1663.—I did account with Mr. Richard Johnson, and did compare his book with the particular parcels before mentioned, and all costs are £1214 7s. 11d.; and he acknowledged £1,200 was received by his order and also paid.

1st August, 1682.—This Parcel of Books was ordered by Dr. Stratford; very learned, and chiefly Latin (Dr. Stratford hath Mr. Hollinworth's *Manuscript of Manchester*, pp. 37); 1607, Fuller's Holy Land, 18s.

Wood says Mr. John Tombes "was supplanted of that place" (Preacher of the Temple) by Mr. Richard Johnson, some time of Brasenose College, an. 1647.

Wood says further: "Mr. R. Johnson, Master of the Temple, buried the great light of the English nation, *John Selden* (who ob. 30th Nov., 1654, and who had been in 1623 M.P. for Lancaster), according to the *Directory*, that is, according to *his own*

view of what was right, as the *Directory* appointed that the burial of the dead should be accompanied with *no religious rite*. (See Bishop Vowler Short's *Sketch of the History of the English Church*, vol. ii. p. 144.) This famous Presbyterian *Directory* forbade "praying, reading, and singing," but it was judged convenient "that the Minister upon other occasions, so at this time if he be present, may put them (the friends) in remembrance of their duty" (pp. 38-39, 4to, 1644), and this is all that Mr. Johnson would do at the funeral of Selden. It was a *felonious* act at that time to use the Common Prayer Book, and the Lawyers, being generally Royalists, were closely watched in all their proceedings. Brownrigg, the deprived Bishop of Exeter, was then the learned Preacher of the Temple.<sup>1</sup> (Newcourt, vol. i. p. 547.) Johnson said in his address at Selden's funeral, referring to the observation of a learned man, that when a learned man dies a great deal of learning dies with him; that if learning could have kept a man alive our brother had not died. (Wood's *Athen. Oxon.*, vol. ii. p. 112.) Archbishop Usher preached the funeral sermon cautiously.

When Selden was near death, the minister, Mr. Johnson, was coming to him to *assoile* him. Mr. Hobbes happened then to be there; said he, "What, will you that have wrote like a man, now dye like a woman?" So the minister was not let in. *Athen. Oxon.*, vol. iii. p. 378, note.)

In 1660 came the Restoration, and with it Mr. Johnson was restored to his Fellowship, although a Chapter was not summoned until December 16, 1662. He was at that time "Senior

<sup>1</sup> Bishop Brownrigg was not appointed preacher or chaplain at the Temple until 1658, about a year before he died. Canon Overton (*Dict. of Nat. Biography*, vol. vii. p. 129), questions whether this amounted to his being appointed *Master* of the Temple, though it was probably equivalent to it. The appointment was then made by the Honorable Societies of both Temples, and has since been in the hands of the Crown. Johnson was styled "preacher" and "master," (see *ante*, p. 126, and *post*, 129). He held the office from 1647, when he succeeded the well-known Puritan Divine, John Tombes, of Brownrigg's appointment, until the year 1658. (See Maitland's *History of London*, vol. ii, pp. 775 and 972).

Fellow" and *Sub-Guardianus*, or Vice-Warden, and also Bursar and Registrar of the College. He seems to have acted with singular prudence and discretion after his restoration to his old dignity, but he probably entertained no very warm admiration of the men who had conducted the services of the Collegiate Church in his absence. It is true they say little in his favour, but they, at least, respected his principles. The principal inhabitants of Manchester wrote to Warden Heyrick and Mr. Johnson to look after a Fellowship for Henry Newcome, the Presbyterian Minister of the Church, but Newcome says Johnson had gone into the country and never saw the letter (as I think he said) or he might have stirred in it. He appears to have been at the time in Gloucestershire. (Newcome's *Autobiog.*, pp. 128-9, 4to, Chet. Soc.)

21st May, 1669, Richard Johnson, Clerk, Fellow, was excused from attending the Bishop's Visitation Call for the Deanery of Manchester.

Walker says that Mr. Johnson preached a most excellent sermon on the Restoration of King Charles II. on Psalm cxxix. 3, which was published [?] (*Suff. of Clergy*, part ii. p. 88), and "created a great sensation." (Worthington's *Diary*, vol. ii. p. 237.)

In Mr. Crossley's Library is a folio copy of "The Workes of y<sup>e</sup> Most High and Mightie Prince *James*, by the grace of God King of Great Britaine," &c., by James Bishop of Winton, &c., 1616, with the autograph of Richard Johnson, the Fellow, *s.d.*

The Rev. Robert Assheton has only one skeleton sermon, preached by Mr. Johnson, in the Collegiate Church, Manchester, in 1669, on Rev. iii. 21. (See *Lanc. MSS.*)

21st October, 1644, a Licence was granted at Chester to marry Richard Johnson, Clerk, one of the *Chaplains* of Christ's College in Manchester, and Mary Chorlton of the same parish, spinster, on the oath of John Chorlton, brother of the said Mary, addressed to Mr. Richard Hunt, Rector of St. Mary's, Chester. (*Lic. Bk. Cestr.*)

The Chorltons were a respectable Manchester family of the second or third class. In 1706 Mrs. Mary Chorlton bequeathed a legacy to poor members of the Church of England in Manchester (Gastrell's *Notitia Cestr.*, vol. ii. part 1, p. 76); and in 1757 Mr. Chorlton held lands of the Collegiate Church in lease. (Greswell, p. 219.)

Mr. Johnson died in February, 1674-5, and on the 9th March Mr. Wroe [*i.e.*, Richard Wroe, afterwards Warden], was elected Fellow in his place. (*Chap. Reg.*) For a notice of Mr. Johnson, abridged from this paper, see Worthington's *Diary*, edited by James Crossley, Esq., F.S.A., vol. ii. part 1, pp. 239-40, Chet. Soc.

At Tabley, in Cheshire, is a folio volume, paper, by Sir Peter Leycester, containing copy of a sermon by Richard Johnson, sometime of *Brazennose*, Oxford, after Fellow of Manchester College, and now Master of the Temple, London, 1658, at St. Werburg's Church in Chester, on Trinity Sunday, 1st June, 1645, John viii. 36. Transcribed from the copy remaining with Sampson Shelley of Chester, by me, Peter Leycester, February 23, 1658, 15 folio pp.

"A Sermon preached by Mr. Richard Johnson, A.M., at St. Werburg's Church in Chester, on Trinity Sunday, being 1st June, 1645 (St. John viii. 36), sometime of Brasennose College, Oxon, after Fellow of Manchester College, and now Maister of the Temple at London, 1658.

The name of Liberty is very precious. The thinge w<sup>ch</sup> men call Liberty is desired by all, abused by many, rightly understood by very few. Men venture their estates, their lives, their loyalty, their souls for it, and no age, I think, hath more grossly mistaken it than this. The Jesuit hath mistaken the original of it, as if it had grown in the garden of Nature, for, according to his grounds, let God give as much grace, and move man to disobedience as effectually as he pleaseth, yet it is in the power of *Free-will* to assent or dissent; w<sup>ch</sup> free-will with him is not *Grace* but *Nature*. Let this, for the present, be his answer: The Liberty he speaketh of is not liberty indeed, for it saith in my text, "If the Son make you free, then ye shall be free indeed," or else not. The

Jesuit's liberty (taken out of Thomas Aquinas, doctrine either misunderstood or wilfully perverted) destroys Providence, and is such an unruly beast that God cannot master unless he destroy, and so he is one of those of whom St. Augustine speaks *adesne liberi esse volunt ut ne Deum Dominum agnoscant*.

The Anabaptists and their associates make spiritual liberty of such virtue as to dissolve all civil bonds and to destroy all coercive authority as a thing belonging to Jews and Infidels, w<sup>ch</sup> will not obey of their own accord ; and not unto Christians, who are governed by Him that rideth on the white horse, whose law is love, who will put down all other principalities and powers. For the Libertines and Antinomians truly so called, the first (I mean the licentious liver, w<sup>ch</sup> turneth the grace of God into wantonness) counts his sins, to wit his slavery, to be his liberty, and unnaturally delights in his fetters, and so resolves he will not obey God. The other, the Antinomian, maintains by consequence he needs not obey, and that Christ hath freed him from all the power of the law, so that it is no more *lex regalis et Imperatoria, sed via calcanda*, a law under a man, not above him.

The nature of liberty, indeed, and his person and office who giveth it being rightly understood, is sufficient to discover and remove the afore-cited mistakes and abuses in all manner of men ; and, secondly, will further afford us this benefit that in the midst of all imprisonments and the miseries of these times we may know where and how to be free, and to redeem our losses with advantage ; and, thirdly, will serve to illustrate what civil and corporal liberty is, and in what place and order to be esteemed, that we may not sin against God in winning or in losing it either by disobedience or impatience.

When man fell he lost his Free-will and himselfe, too, saith Augustine, and yet he lost never a faculty natural or power of his soul, but hath them all still, though maimed and disordered. This will is in the mind as in the root, and in the will as on the tree. The mind and will of man are the vital powers of his reasonable soul. They are those faculties wherein he was made capable of God, and whereby he can only enjoy God, which is by knowing him and loving him. When man had the rectitude and integrity of these faculties, then he was in *statu naturalis*, which, saith the philosopher in one of the chapters, lib. i. *Ethicorum*, is *status felicissimus*.

Thomas Aquinas makes the cause of man's liberty that which some have thought to take away all liberty of will—the decree and efficacy of God's will. (*Summa*, 1 pars, quæst. 19, art. 8.)

Adam's indifferency to do good or bad contained the power of sinning as well as the power of doing right ; and it is learnedly observed by St. Augustine, and by Anselm and Bradwardine, two anciently famous Archbishops of Canterbury, and divers others, that the power of sinning can neither be liberty nor any part of liberty—for liberty is a name of eminent perfection—but the power of sinning is an imperfection ; were it not it would be in God, in the blessed and confirmed angels, and in the souls of just men made perfect. Liberty is a name of dignity, but the power of sinning is a name of baseness ; for, as the orator tells us, *nihil turpius quam falli, errare, labi*, and surely the tree that beareth this fruit must be naught, and that is *potentia peccandi*.

He will not, with the Anabaptist, throw down civil polity, but, as St. Peter exhorteth (I. Pét. ii. 16), he would be free, and yet not use his liberty as a cloke of maliciousness, but as the servants of God. He knows the magistrate is Christ's deputy, and, although the thing which he commandeth be in itself indifferent, yet he commandeth it for Christ's advantage, and, therefore, though he well remembers that he is bought with a price, and, therefore, must not be the servant of men, yet, in obeying man, that is, the magistrate, he will be the servant of Christ. Spiritual liberty doth no way infringe temporal and civil right. If he that is free indeed hath a spiritual dominion over all things but God, yet he can allow others the civil and temporal dominion.

The phanatical Anabaptist and some others have imagined this spiritual liberty and freedom to have pulled up all landmarks and laid all inclosures to the Common. Indeed, the philosopher saith, *ubi est amicitia nihil opus est justitia*—there is no need of politique lawes where there is love ; but experience doth too well prove that love is not come to that height, yet that man can live without coercive power or civil property."

Notes from another sermon preached by Johnson at Chester, January 21, 1644, II. Cor. vii. 10, upon a Fast Day.

A Fast Sermon preached by Mr. Richard Johnson at Chester, January 21, 1644, on II. Cor. ii. 10, now in the possession of Sampson



Shelley of Chester, and translated by me Peter Leycester, February 24, 1658.

" . . . A third kind of godly sorrow is when we can mourn for the miseries of our brethren. A true Christian is a public person. He is concerned in every godly man's evils and miseries. Thou shalt love thy neighbour as thyself. We must so bewayl their afflictions as not to sin against God to relieve them, for that we must not do for ourselves. A godly sorrow for our brethren's afflictions is ever joined with a ready mind to help him, as much as is within the compass of our power and calling (John iv. 17). If we will but deyn this day to sorrow in a godly manner, the way of God doth administer hope that our friends shall not mourn nor our enemies rejoyce in our ruin and desolation, for godly sorrow worketh both repentance and salvation, temporal and eternal."

Notes from a Sermon by Mr. Johnson on Matt. vi. 18.

Notes out of Mr. Johnson's sermon on St. Matt. v. 18, from the copy in the possession of Sampson Shelley, of Chester. Preached about 1644 at Chester. Transcribed by P. L., February 26, 1658.

"We are fallen into most wretched times. No regard almost of God's laws or man's, partly through profaneness, atheism, and blasphemy; partly by sensuality and beastliness, by malice, cruelty, unsatiableness, and unreasonableness of men—partly through pride and pragmacyn, partly through false doctrine and heresies, papisticall, anabaptisticall, and libertinisme, insomuch that methinks there was never so much need to speak a word both for the laws both of God and man as at this day.

I suppose it is lawful to commend the same ceremonial tyme to be kept holy to God—as the day of Pentecost—but for some other end or ground by virtue of human authority; as for some speciall deliverance then received, like that of the Gunpowder Treason with us, and the like may be said of some other ceremonies. And let this suffice for the ceremoniall law, its real continuance in the sacrifice of Christ (whose virtue lasteth for ever) and its umbraticall cessation.

. . . Methinks I see another way how Christ doth yet perfect and fulfill the very judicial law, and that is by a more copious illumination of his Church on all means which may conduce to the observation of the moral law, for to that end was the judicial law ordained. God is not wanting to the Church now either in respect of civil or ecclesiastical

government any more than he was to the Jews, for whom he made civil laws. But, it may be demanded, where are the civil laws which he hath given us, and why use we them not? To which we may answer, that we have none given *totiden verbis sed æquivalenter*. Paul speaks of the ceremoniall—"the heir as long as he is a child, &c.

But it will be objected, is God less careful of his now than he was in those days that he should give them a body of laws ecclesiastical and civil, and leave us to provide for ourselves, or can we provide for ourselves better than God did for them. To which I answer that all judicial and politique laws are only helps to observe the moral law, and their equity is moral. And the Son of God (who is the image of the Invisible God) came to make the moral law live in men's hearts, and this is a favour above all the Jews received in their municipal laws. We may say that the laws which are made by the help of God's regenerating and illuminating grace for one certain kingdom are more fit for that kingdom than the laws which, by his precise dictate, were long time ago made only for another kingdom. If it had been a part of wisdom to have made municipal laws for Church and Commonwealth which should serve all the kingdoms of the earth throughout all generations, doubtless Christ would have done it; but so great variety of times, persons, places, and other circumstances seem to prohibit it and make it no more agreeable to wisdom to do such an act than it is agreeable to power to work contradictions, and, therefore, he is with his Church always, even to the end of the world, by his Holy Spirit to lead it into all necessary truth in the making of any law which may serve to piety and righteousness; which is more than any judicial law of the Jews. . . .

My advice to those of my *own coate* is that with Paul we would keep ourselves pure from the blood of all men, and declare all the counsel of God and keep ourselves unspotted from the world. For those in authority I would entreat them to consider that they bear the sword for no other purpose but to maintain the laws of God and man. I am sure it will be a great deal better to many drunkards, swearers, and unclean persons to leave us through the severity of our discipline than to make God leave us through our negligence and remissness."

Copy of two sermons by Johnson in 1657, John iii. 21, at Chester, being Maister of y<sup>e</sup> Temple. Translated from the originall, writ with Mr. Johnson's own hand, in Latin, by me

P. Leycester, March 19, 1658. (*First Report of Commissioners of Historical MSS.*, folio p. 46, 1870.

"A good work rightly performed supplies the worker with wonderful comfort, for he was above the world whiles he performed it, and it is an argument of a divine nature in the worker, for good works in every kind are done in God. And is not he wise who proves himself such by the most wise, the best and most powerful things? Such is an upright man who worketh truth—he commends himself to God. And is not he wise who is profitable to all? Such is an upright and just man, for true works profit, but works false and counterfeit are worth nothing. Is not he wise who purchases security to himself? Such are they who work truth, for we are under the care and custody of God whiles we work truth. We are in the work of God. Is not he a wise man who procures to himself favour and reward with God and man, for, although truth begets hatred among men, yet in the end he that reprehends a man shall find greater favour than he that flattereth with his tongue (Prov. xxviii. 23). 'Truth is great, and will prevail.

A new kind of men have risen up who use the words of our Saviour, that God is a Spirit and would be worshipped in spirit and in truth, and thence inferre that if there were any outward pomp in ceremonies, vestments, and buildings, these were to be pulled downe; and truly these are now, in our day, fully taken away, or for the most parte. Who would suspect any hypocrisy now to remayne when all the covers of it are removed? for hypocrisy loves to be hid under a maske or covering, or to be the very covering itselfe. But alas! hypocrisy is not yet taken away, nay, perhaps. it is much increased. What was spoken of Plato's pride, that it was beaten down with a greater pride, may, it is to be feared, be said of hypocrisy, that it is beaten down with a greater hypocrisy. For when it is come to this, that some think God cannot be worshipped piously enough, unless rudely and unhandsomely enough, we see that under this indecency rank hypocrisy lyes hid. The Devil can change himself into more shapes than ever Proteus could."

Extract from Mr. Johnson's Sermon preached at Chester, 1657, Maister of the Temple. Text, John iii. 21.

". . . The works of heavenly wisdom are pure peaceable, placable, full of mercy and good fruits; but with us, at this time, rests the spirit

of division, contention, pride and envy, not that spirit which seeks the good of the whole mystical body, but some preheminnce and rule or esteem of some fraternity among men. This wisdom, in the judgment of the Apostle James, is earthly, sensual, and devilish. There is no union with God and his Church."

The *MS.* is a folio volume containing about thirty pages, and written on both sides, by Sir P. Leycester, and lent to me by Lord de Tabley, August, 1874. F. R. R.

Mr. PETER SHAW, M.A., of Trinity Hall and Magdalen College, Cambridge. (Cooper's *Ath. Cant.*, vol. ii. p. 493.) He had been for some time one of the Chaplains, and was elected Fellow of the Collegiate Church in 1633-4.

July 1, 1638, Mr. John Radcliffe, of Manchester, deposed that Mr. Peter Shaw and Mr. Richard Johnson came into their Fellowships about four years since.

He was the son of the Rev. Peter Shaw, M.A., Rector of Bury and Prebendary of the sixth stall at Durham (Surtees' Soc., vol. xxii. p. 103), (presented by Bishop Pilkington), by his wife Mary, daughter of Peter Heywood of Heywood, gent., and it is not improbable that he was the grandson of another Peter Shaw, also a clergyman. His father died in 1608. (Cooper's *Ath. Cant.*, vol. ii. p. 493.) He married Frances, daughter of Robert Duckenfield of Duckenfield, Esq., and probably had issue. He became Rector of Radcliffe, 1637-8.

He was vacillating and infirm of purpose in behalf of the Church, a courtier, and a time-server; at one time embracing the opinions of the Presbyterians, and at another paying servile court to Archbishop Laud.

On his being elected Fellow, through the interest of Sir Richard Murray, the Warden, whose notions of sacrilege were very crooked, he seems to have formed a strong prejudice against his colleague Mr. Johnson, and when in danger of having his own defects exposed, turned round and brought trivial but specific charges against him. These were laid before the Privy

Council, and Archbishop Laud was called upon to interfere, as it was alleged that the foundation of the College was overthrown, and that a new charter was required. Instead of co-operating with Johnson in his endeavours to secure the welfare of the College and the interests of the parishioners, he attacked the Chapter, and defamed at least one of its body.<sup>1</sup>

He seems to have secured the favour of Archbishop Laud, and assailed the orthodoxy of Johnson with too much success, as the Arminianism of the Archbishop was not defended by Johnson, and some of Johnson's Calvinistic views were denounced by Canterbury.

Johnson, in his pleasant mood, writing to Humphrey Chetham from London in 1634, speaks of "the Reverend Peter's Certificate and Defamations," and says, "Peter is Diabolus fratrum," and accuses us of many things. I must no more preach at Gorton without a surplice, nor at six o'clock in the morning in Manchester, nor administer the sacrament out of the choir, a great abuse truly, but which has crept in since Mr. Peter was put out of his Vice-wardenship, and, forsooth, he would have his *mace* again." Peter and the Warden wished to prove that Johnson was no Fellow, but Johnson proved that Murray was no

<sup>1</sup> Peter Shaw's contentions are set forth in the following petition to Archbishop Laud, and his coadjuting referees, dated March 5, 1634. He said the Warden, having appointed him Vice-warden in his absence, with instructions to use the Warden's authority and purse for reformation of defects, he repaired to the chapter-house and choir, kept the chaplains, singing-men, and choristers in order, and caused divine service and sacraments to be celebrated according to the Book of Common Prayer, the Canons, and his Majesty's instructions, by reason whereof petitioner was imputed an innovator, and much hated by some people, some seeking to disgrace him by secret calumnies and slanderous letters, making him a persecutor of the godly, a time-server, and a deboist fellow. And now the fellows and chaplains fall to many of their old disorders, as to administer the holy communion in private seats and not at the communion table, to neglect the reading of whole divine service on Sundays, to convert the greater part of the six o'clock service into sermons, with the omission of the surplice, in neglecting to note down the absentees, whereby the choir is often destitute of choristers; with all of which he acquaints the referees, and craves their speedy aid. (*Letters and State Papers*, Domestic Series.)

Warden, and he was deprived of his place, no doubt to the sorrow of his friend Peter.

In 1635 Shaw, through the favour of Laud, and probably owing to his connection with so many of the old feudal families around Manchester, was continued a Fellow, and is named as the fourth in the new charter which honest Johnson obtained.

It appeared, from a letter addressed to Humphrey Chetham by Johnson in 1634, that Shaw's opposition was occasioned by the rebukes he had received, and merited, from his colleague. Johnson says: The Warden, Mr. Shaw, and the Nonconformists, have been his only enemies, and a hundred men will prove that the principal cause of my dislike is not, as he pretended, on account of conformity, but because of his "obsanitie and paradoxes, that God punisheth in heaven—and the like," for which he had been censured. (*Lanc. MSS.*)

"Mr. Peter Shaw" is probably the Minister of whom Mr. Heywood, of Walton-on-the-Hill, records the anecdote of his seeing a *Levite* on horseback, near M——, with a wanton behind him, and to whom he said, "Truly I should say your horse were overburdened, but that I perceive the woman you carry is *very light*." (Heywood's *MS. Diary*.)

When the Chapters were dissolved by the Parliament in 1645, Shaw lost his Fellowship, and Walker observes that "he was a sufferer in these times of iniquity," which is all he records of him. (*Suff. of Clergy*, part ii. p. 88.) He probably left Manchester, and I have not heard when he died.<sup>1</sup>

Peter Shaw, Incumbent of Didsbury, 1685-1700, might be a relative.

<sup>1</sup> From the following extract from *Letters and State Papers*, it would seem that Mr. Shaw had been restored to his Fellowship, and that he died in 1660, Mr. John Birch succeeding him in the same: "May (?), 1660, John Birch, M.A., for election to the Fellowship of Peter Shaw in Manchester College, which is in the King's gift."

RICHARD HOLLINWORTH, son of Francis Hollinworth of Manchester, and of Margaret Worrall,<sup>1</sup> his wife, was baptised at the Collegiate Church on the 15th November, 1607, his father and mother having been married there on the 26th May, 1606. (*Coll. Church Reg.*)

The Hollinworths were amongst the commercial families of Manchester as early as the middle of the fifteenth century, and although they spelt their name differently from the Hollingworths of Hollingworth in Mottram, they were probably descended from that house. Richard Hollinworth, however, made no pretention to the distinction of a gentleman's coat armour, which, notwithstanding his Puritanism, he might have done had he been clearly a branch of the old Cheshire tree.

He was educated at the Grammar School of Manchester, and was admitted of Magdalen College, Cambridge [B.A. 1626-7, M.A. 1630.]

The earliest mention of him is in the will of John Whitworth of Salford, chapman, dated 18th September, 1623. The testator, after giving cloaks and pecuniary legacies to some of his relatives and friends, proceeds: "Item, I give to Richard Hollinworth, my kinsman and poore schollar in Maudlande Colledge in Chambridge, six pounds towards his maintenance and learninge, and to be paid him by my executors as hee in the discretion of my executors shall seeme fitting to stande in neede of the same." (*Lanc. MSS.*, vol. xxvii. p. 137.)

On the 28th February, 1625, Margaret Nugent of Manchester, widow, Francis Hollinworth of the same, and Margaret his wife, Nicholas Clayton of Failsworth, yeoman, and Alice his wife, assure to Mr. Edward Tacey of Manchester, clerk, a messuage in Fennel-street, lately occupied by Mr. Richard Nugent deceased; two messuages at Mylne Bridge, occupied by Nicholas Knott

<sup>1</sup> Mr. Earwaker (*Court Leet Records*, vol. iv.) says the name should have been Wharmby, not Worrall; but the *Register* reads as follows: "26th May. ffancis Hollingworth and Margaret Wirrall," showing the name of Hollinworth spelt with "g," and that of Worrall written "Wirrall."

and . . . Rydings; two messuages in Mylner's Lane, occupied by William Hobson and Edmund Leach, and a shop and cellar near the Flesh Shambles, late the property of Walter Nugent (her son) deceased, occupied by John Hutchins; another messuage near Mylne Bridge, with a barn and field, and a rent of 22s. 4d. from a messuage near the river Irk, late occupied by William Chorlton deceased, and now by Rafe Chourlton, and from another near the said river, occupied by George Chourlton, to hold the same to the said Mr. Tacey for the following use (except the two messuages in the Mylner's Lane), viz., to the use of the said Mrs. Margaret Nugent for and during the term of her natural life, and to her heirs for ever. The two messuages in the Mylner's Lane are conveyed to the said Francis and Margaret Hollinworth during the life of the said Margaret, and from and after her decease then to the use of Richard Hollinworth and Samuel Hollinworth, sons of said Francis and Margaret, and their heirs and assigns for ever. (*Chetham Evidences, penes me.*)

In the very interesting will of Mrs. Margaret Nugent, dated 11th January, 1630, amongst a great variety of bequests to her relatives and friends, she gives "to the children of Francis Hollinworth £12 to be equallie devided."

Richard Hollinworth was connected with several good Manchester families, who are named in Mrs. Nugent's will, as the Chethams, Mosleys, Tippings, Hollands, &c. Mr. Tacey, one of the Chaplains of the Collegiate Church, was her cousin; Mrs. Bourne, wife of the Puritan Fellow, was her friend and legatee; Mr. Robert Harrison, "a Preacher" in London, and his brothers James and George, and the wife of Mr. Robert Harrison, were legatees, and her brother-in-law, Mr. James Chetham (elder brother of the *Founder*), was one of her executors. All these leading individuals would be connected by blood or friendship with Richard Hollinworth.

Mrs. Nugent was a very rich, benevolent, and distinguished lady in her day. Her gift of plate to the Collegiate Church, her



bequests to the poor, her business habits, her great wealth, her curious wardrobe of linen of her own production, her pictures, coats of arms, and household goods, recorded in her inventory in 1631, indicate her social position to have been more than ordinary, as the widow of a merchant.

Hollinworth was probably ordained at Chester by Bishop Bridgeman.

He became Curate of Middleton shortly after the year 1629. The old Rector, Mr. Abdias Assheton, had frequently changed his curates towards the latter part of his life, and Hollinworth was his last assistant. In the Rector he found a man of great scholarship, extensive reading, and varied attainments. Mr. Assheton's *History of France*,<sup>1</sup> still in *MS.*, and his *Common Place Book*, also in *MS.*,<sup>1</sup> are proofs of his erudition and research. (Assheton's *Journal*, p. 103 note.) A man who had been associated with Bedell and Gataker in voluntary preaching in small places adjacent to Cambridge, whilst a Fellow of St. John's, and remarkable for his zeal, although a consistent churchman, was not likely to restrain the activity of his curates in his Lancashire parish. It is not improbable that Hollinworth imbibed his antiquarian tastes from this learned man, to whose will he was an attesting witness, August 27, 1633. (*Lanc. MSS.*) Whilst Curate of Middleton, Hollinworth made careful transcripts of the old Register Book, which had become worn and decayed, and posterity is indebted to him for the preservation of a valuable body of local information. He has recorded his undertaking in several parts of the parchment volumes which he laboriously transcribed thus :

"Examinat<sup>o</sup> et concordat<sup>o</sup> cū originat<sup>o</sup> si addant<sup>r</sup> suis quæque locis hæc quæ sequunt<sup>r</sup> nomina. Baptism<sup>o</sup> A<sup>o</sup>. H. VIII. 38.

Finis Registri vet<sup>o</sup> Baptismatum, Nuptiarū, Sepultuarū

<sup>1</sup> Both in the Library of James Crossley, Esq., F.S.A. (1860), who says : "Hollinworth's Life ought to be written, as he was a very able divine, a clear writer, a good textuary, and not an ordinary man in any way, although a severe Puritan."—F. R. R.

incipientis A<sup>o</sup> regis Henrici Octauī xxxiii. et duran<sup>9</sup> ad annū Dñi 1599.

Hoc desinit Registrū vetus Baptisatorū Nuptiarū et Sepultorū fideliter transcriptum Anno Dñi 1634, p me.

Richardū Hollinworth,

Curat de Midleton."

Nor was he the only clergyman in the diocese who preserved the old Registers by thus transcribing them. The Register Books of Farnworth are very accurately kept from the year 1538, and their early history is recorded in this memorandum: "1598, William Sherlock, Curate, who wrote the present copy of y<sup>e</sup> Reg<sup>ts</sup> from 1538 to 1598 from y<sup>e</sup> original Register." Nothing seems to be known of his future career. He married at Farnworth, in the year 1594, Elisabeth Stringer, widow, and was Curate there in 1602. Was he related, and how, to the learned Dr. Sherlock, afterwards Rector of Winwick, and the uncle of Bishop Wilson?

Hollinworth was Curate on the 11th April, 1631, and signed the Register Books, which seem to have been under his charge, in April, 1636, about which time he resigned the Curacy, although the Rector, who three years before had succeeded the venerable Abdias Assheton, was a Puritan in his doctrinal views, and probably a friend of Hollinworth.

"Mr. Assheton, the Parson there, was an honest humble man (considering his high birth), but accounted an exceeding meane Preacher, and his assistant much weaker than he." (Martindale's *Life*, p. 59.)

In 1631, Hollinworth wrote an answer to a Popish Priest, who had interfered in a controversy between two of the Fellows of the Collegiate Church, Johnson and Bourne, on the subject of original sin. Dr. Parkinson says, "he seems to have prided himself on this," which was probably his earliest literary production. (*Manunien.*, p. 114; Martindale's *Life*, p. 56, note.)<sup>1</sup>

<sup>1</sup> It does not appear, however, that this controversial writing was ever printed. It probably circulated in manuscript.

On the 20th May, 1635, it is recorded by Bishop Bridgeman, in the consecration deed of Holy Trinity Chapel, Salford, that the Public Prayers according to the Book of Common Prayer having been read by his Lordship, Richard Hollinworth, clerk, Master of Arts, ascended the pulpit and preached a sermon from St. Luke, vii. 4, "He loveth our nation, and hath built us a synagogue."

Hollinworth was appointed by Mr. Humphrey Booth, the Founder, to be the first Minister<sup>1</sup> (Gastrell's *Not. Cestr.*, vol. ii, part I., p. 92); and in 1636 Mr. Charles Haworth bequeathed a legacy of £10 towards the endowment fund, the annual interest to be divided between Mr. Richard Hollinworth, the then Minister, and the poor of Salford. (*Ibid.*, p. 95.) Before 1650 Hollinworth had resigned the living. (*Ibid.*)

In 1638 articles were presented in the Consistory Court of Chester against the Rev. Thomas Case, M.A., Rector of Erpingham in Norfolk, for preaching certain sermons in Salford Chapel rebuking the people for not being so zealous against the ceremonies of the Church of England as they had been before the rumours of war with Scotland, for sedition, and for consorting with Nonconformists in Manchester and Salford. (*Lanc. MSS.*, vol. xxii. pp. 214-226.)<sup>2</sup>

In 1643 he is styled "Chaplain" of the Collegiate Church, and was probably legally elected. (Dr. Hibbert-Ware's *Hist.*, vol. i. p. 243.)

In this year he succeeded Mr. Bourne in his Fellowship, but there seems to have been some doubt as to the legality of his

<sup>1</sup> Thomas Case was really the first Minister of Salford Chapel. He held it only a short time, and was succeeded by Hollinworth. (Cf. J. E. Bailey's notice of Case in the *Dict. of National Biography*; also *Palatine Note-Book*, i. 105; and *Manch. City News Notes and Queries*, v. 269, vi. 245).

<sup>2</sup> In the list of signers of the Protestation of the inhabitants of Manchester in February, 1641-2, Richard Hollinworth's name appears, and is described as "Minister of Salford." The Salford Protestation was taken before him as Minister of the town. (*Palatine Note-Book*, vols. i. and iv.)

election. Newcome, after the Restoration, said : "Mr. Hollinworth was taken for a Fellow according to the statutes, but he was chosen in the wars, and Mr. Johnson (the only surviving Fellow in 1660) doth seem to question his title." (Vol. ii. p. 319.) It was, however, ruled that the statutes of the College had not been destroyed, but only suspended, and therefore Hollinworth's election would have been valid.

During the suspension of the corporate body, Hollinworth officiated in the Collegiate Church along with Warden Heyrick as a "Minister," and dropped his title of "Fellow," it having been contended that there being no chapter legally to elect and act, Hollinworth could not be formally elected and confirmed (Dr. Hibbert-Ware's *Hist.*, vol. i. p. 296), but it seems to have been forgotten that the College was not dissolved by the Government until the year 1650, and that Hollinworth was not recognised as a stipendiary until that year.

In 1645 Manchester was visited by the pestilence, and Mr. Heyrick being much in London with the assembly of divines, Hollinworth remained at the Collegiate Church and found that more assistance was necessary for the vast congregation. (Martindale's *Life*, p. 55). His labours during the plague were greatly appreciated, and his zeal and activity were long remembered. He was resident with his flock in the time of danger. He was at this time a rigid Presbyterian, although, as might have been expected from his early training, not slow to recognise piety and learning in the Episcopal body, and the validity of their orders, but strongly opposed to the Congregational government, which had some strong advocates in and about Manchester. The Parliament was petitioned in 1646 to establish the government of the Church of Scotland in Lancashire, and for the promotion of this object three very worthy ministers of great abilities, piety, and interest were deeply engaged—Mr. Harrison of Ashton-under-Lyne, Mr. Hollinworth of Manchester, and Mr. Tilsley of Dean. They sought the utter extirpation of Independency root-and-branch, as schismatical and inconsistent with the Covenant,

and accordingly, before that petition was set on foot, they had frequently declared themselves roundly that way, both in private disputes and public sermons, especially at a weekly lecture in Manchester to that purpose, undertaken principally by Mr. Hollinworth. Mr. Hollinworth had printed a Book, called *An Examination of Sundry Scriptures alledged by our Brethren in Defence of some Particulars of their Church-way, &c.*, 4to, 1645; also another of "*Queries modestly (though plainly) propounded to such as affect the Congregational-way, and specially to Master Samuel Eaton and Master Timothy Taylor.*" The two latter had replied to Mr. Hollinworth's former book, and were at that time preparing an Answer to his Epistle (4to, 1645), and Hollinworth himself was engaged in writing *A Rejoinder to Master Samuel Eaton and Master Timothy Taylor's Reply*; or, *An Answer to their late Book, called a Defence of Sundry Petitions, &c.* (Martindale's *Life*, pp. 62-3, and note.)<sup>1</sup>

Hollinworth was often appointed to preach funeral sermons, a sort of exciting addresses at that time fashionable and perhaps useful. On the 21st November, 1650, Mrs. Sarah Cawdoe, a famous midwife in Manchester, and the widow of Robert Cawdoe, of Market Stidd Lane, linen weaver, bequeathed by will 20s. to Mr. Richard Hollinworth, Minister at Manchester, "to preache at my funerall." This old lady disposed of her ample effects to the poor and to her friends the Radcliffes of Pool Fold—Mary, wife of Leonard Egerton of Shaw, Esq.; Samuel Harmer of Manchester, ironmonger; Margaret his wife, and Mrs. Elizabeth Lees, widow, mother of the said Margaret; and appointed Mr. Samuel Harmer and Mr. William Shrigley of Lower Ardwick, chapman, her executors. Proved 30th November, 1650. (*Piccoppe's MS. Wills*, Chetham Library, p. 117.)<sup>2</sup>

<sup>1</sup> See also a detailed list of R. Hollinworth's various publications at the end of this biography, by Mr. C. W. Sutton, contributed by him to the Lancashire and Cheshire Antiquarian Society, and published in their 17th vol. of Transactions.

<sup>2</sup> In the will of Richard Tompson, dated 1653-4, he desired Mr. Richard Hollinworth of Manchester, clerk, to preach his funeral sermon, for which he was to have 40 shillings. (*Court Leet Records*, vol. iv., note by Mr. Earwaker.)

There are two able Letters, dated May 26 and August 3, 1646, from a zealous Presbyterian, and the style would lead to the conclusion that they were addressed by Hollinworth to Edwards, the author of the *Gangræna* (3rd part, pp. 67-8, 4to, 1646). They are from Lancashire, and the writer observes: "Myself and some others here are engaged with you in the quarrel against the sectaries, and shall endeavour to serve you and the church of God according to your desires expressed in your *Gangræna*. We have for the present only one Independent congregation in all Lancashire, which never yet had officers: it consists not of above thirty persons, &c." "I cannot send you," says a Yorkshire correspondent, to Edwards, "nor Mr. Hollinworth, the *Questions* to be discussed (by Mr. Roots of Sowerby and the Presbyterians), nor certainly the day when, or whether or no; but Mr. . . . is to be with us next Sabbath. Pray let me know what was the issue of your conference at *Birch*, and, with my kindest respects remembered to yourself and to Mr. Hollinworth, I take leave and rest your affectionate friend. Dated Feb. 9, 1645. (*Ibid.*, pp. 69-70.) In another letter from Lancashire, dated May 25, 1646, the writer observes: "All our godly ministers generally stand right, and in their course preach a weekly lecture in Manchester against Independency. (*Ibid.*, p. 68.)

"Some passages extracted out of two letters sent from a godly Christian in Lancashire to friends in London, October 10, 1646," bear almost undoubted evidence of being written by Hollinworth (*ibid.*, pp. 166-7), and are very severe against Taylor, Eaton, and the Independents of Dukinfield. There is too much invective and scurrility in this Presbyterian writer, and his friend Hollinworth lashed the errors and confuted the proceedings of the Lancashire sectarians honestly and faithfully, but with too little of "the spirit of meekness."

"There are now more antichrists than ever were before in our or in any other Reformed Church; and worse antichrists by how much fundamental errors in doctrine are greater abominations than errors only in

discipline: all heritiques in Scripture language are antichrists. (1st Epistle John.) The errors, heresies, blasphemies, treacheries, hypocrisies, perjuries, sacrilegious, seditious actions, divisions and subdivisions, bitter and bloody contentions, rebaptizations, ordinations by the people, and other meer humane inventions of these times, do justify the Bishops and all Episcopal men (that have kept themselves free from these and the like crimes) from being so antichristian as we; do really dishonour the true Reformed religion, delight the truly antichristian faction, and make way for our reducing not only to Prelacy, but to that which all sober men count incomparably more dangerous, to Popery, yea, to the worst edition of it, Spanish, Jesuited, Inquisition—Popery." (*The Catechist Catechized*, p. 42.)

He approved of the measures of the Long Parliament against the King, and seems to have promoted their cause by his sermons, writings, and general influence; but when the Independents began to assume authority, his opposition to that sect was more violent than any of his former proceedings had been against the Royalists.

The exertions of Heyrick and Hollinworth were successful, and the Presbyterian discipline was established in Lancashire by an Act of the Legislature dated October 2, 1646, and the first meeting was held on the 17th November, 1646, at Preston. The Prayer Book was abolished, and the Directory introduced. Bishops were already removed, and every congregation was subordinate to classical, provincial, and national assemblies. (Dr. Hibbert-Ware's *History*, pp. 245-6.)

Hollinworth still held his office in the Collegiate Church, but received a stipend of £80 per annum from the State, which had confiscated the original endowments, and was supposed to have subverted the foundation.

As the power of the Presbyterians declined, the Ministers sought for civil as well as ecclesiastical authority, and judges were appointed in their respective districts, amongst whom were Heyrick and Hollinworth. (*Ibid.*, p. 270.)

Republicanism and unlimited toleration gave rise to numerous

sects and parties, all more or less hostile to Presbyterianism, which they regarded as their common enemy, and the task of combating the motley views of these miserable sectarians was assigned, by the leading Presbyterian ministers of Lancashire, to Mr. Heyrick and Mr. Hollinworth. The answer to *The Agreement of the People*, as it was called, was promptly drawn up, being signed by Richard Heyrick, Warden of Christ's College, Manchester; by Richard Hollinworth, Fellow of the said College; by William Walker, Minister there; and by fifty-two Pastors of other congregations.<sup>1</sup> *The Harmonious Consent* appeared in 1648, and it strongly denounced toleration.

About the same time Hollinworth published a popular work<sup>2</sup> in favour of the Presbyterian system, entitled, *The Main Points of Church Government and Discipline, plainly and modestly handled by way of Question and Answer. Very useful to such as either want Money to buy, or Leisure to Read, larger Tracts.* London, 12mo, 1649, pp. 58—being afterwards described by Hollinworth "A Plain Platform of Presbyterial Government, catechistically and methodically propounded." Dr. Hibbert-Ware styles it a very intolerant publication, which suited the prevailing taste of the congregations to whom it was addressed, and was highly

<sup>1</sup> Presumably, it was in consequence of this *Answer* that Richard Hollinworth and William Walker were cited before the Council of State held July 23, 1650, when, after hearing and answering, they promised to demean themselves as became ministers of the Church and members of the Commonwealth, piously, prudently, peaceably, and inoffensively, seeking God's glory, and the public good. Council, thereupon being willing to believe well of their intentions of performance of their promises, and expecting that they would be careful for the future not to give any just cause of jealousy, discharged them from further attendance upon the charge brought against them; but they were to be further responsible as Council should appoint, and so at liberty to return to their own country without molestation. (*Calendar of State Papers*, Dom. Ser., 1650, p. 249.)

<sup>2</sup> Although said to be "popular," it is now so scarce that Mr. Crossley, during a long acquaintance with all the theological literature of the seventeenth century, never met with a copy except that in Chetham's Library, which, from the name "William Yates" on the title page, seems to have belonged to a member of Hollinworth's family. In fact, all Hollinworth's works are scarce.—F. R. R.



commended by the famous Christopher Love (*Hist. Coll. Church*, vol. i. p. 289), the short introductory "Epistle to the Reader" being written by him.

It sounds oddly to hear a man whose position had its foundation in anarchy, if not in force and fraud, proclaiming the divine authority of Presbyterian Ordination (p. 14), and then, as is usual in such cases, roundly abusing those who differed from him in opinion (p. 57). He compared Episcopacy, Presbyterianism, and Congregationalism to the Monarchical, Aristocratical, and Democratical forms of civil government (p. 56), and admitted that as Bishops were Presbyters they were more enabled to ordain by the Word of God than any grave laymen deputed by the congregation, and added that if such a power had existed, it would have been much easier for Christ or his apostles to have written to the Churches, that they should ordain their own elders, than to have travelled themselves, or to have sent *Timothy* or *Titus* for that purpose (p. 15).

The remarks on *Tithes* are clearly and forcibly expressed. The Independents would not be slow to apply the passage—"God and the magistrates did expressly require the due payment of them, when there were few or no sectaries (at least not in arms and authority) which endeavoured the ruin of the ministry (p. 20), especially when there was no *King* in Israel" (*ibid.*). These things are spoken not for any benefit to the author, whose means would be much greater, if no tythes at all were paid, than now they are (p. 26).

After the Battle of Worcester, Sept., 1651, the Independent Rulers were determined to retaliate and to revenge their supposed wrongs. A Court of Justice was established, consisting of strong and unprincipled party men, and accusations were determined upon by Councils of State. Heyrick and Hollinworth were arrested on a charge of being engaged in Love's Plot to overthrow the Government; and in the same year the former was imprisoned in London, and the latter in Liverpool, upon suspicion of some correspondence with the King in his going

through the country. (Mr. Newcome's *Diary*, by Thomas Heywood, Esq., p. xiv.) Many other Lancashire Ministers, including Harrison, Angier, and Meek, were also apprehended and imprisoned. Love and others were capitally convicted and executed, their cruel fate exciting much public sympathy, and sealing the fate of Cromwell. On his liberation from prison and probably the payment of a heavy fine, Hollinworth returned to Manchester, and still continued his labours, where he was so much beloved. He does not appear to have been either depressed or discouraged by his sufferings, but still went on denouncing all who differed from the Presbyterian rule. In the preceding year he had published a work called, *An Exercitation concerning Usurped Powers*, 4to, 1650, which, although it appeared anonymously, was immediately attributed either to Mr. Hollinworth or Mr. Gee. Martindale says: "Upon perusal of it I perceived that the author was a man of good reading and a strong head-piece. That he had very fully proved our then rulers to be gross usurpers; but as to the directive part, how we were to demean ourselves towards them and under them, I thought it had many flaws, which I noted down and drew up in Queries. One of them only (and that for the substance alone) I do remember—Whether the Exercitator did not Calvin wrong in quoting his interpretation of these words, *Render unto Cæsar*, &c., lamely and imperfectly out of Marlorate's shreds so as to leave his reader in hand that Calvin was of the Exercitator's opinion, viz., that Christ did not then determine whether tribute was to be paid to Cæsar, but wisely avoided the snare by a suspensive answer, as if he had said, If it be Cæsar's, render it to him, &c., whereas Calvin is express and large for the contrary opinion to that of the Exercitator? And because, continues Adam, I lived to play above-board, I communicated my paper of queries to mine old friend and acquaintance Mr. Hollinworth, humbly desiring him either to answer them himself, or to procure me an answer to them from the author of the *Exercitation* if it were not his. Before he had read them he seemed inclinable to

gratify me with his own answer, but after perusal, he told me "It bore hard upon the Exercitation, and, therefore, was fittest to be answered by the author of that book," which he was known not to be, or words to that purpose.<sup>1</sup> So I left it in his hands for the Exercitator, but never received a line in return to it. "Perhaps" (he dryly adds) "my paper was lost; but, however, I lost the benefit of an answer." (*Life of Adam Martindale*, pp. 91-92.)

He afterwards adds that a meeting of Ministers was held at Warrington to consider the question of taking Cromwell's oath, called the Engagement, requiring the people of England *to be faithful to the Commonwealth as then established without a King or House of Lords*. "When I came in," he continues, "I found a great number of able men met together, and amongst the rest three great knockers for disputation, Mr. Harrison, Mr. Hollinworth, and Mr. Gee. The first was thought to be as acute a respondent as any country Minister of England; the other two were very solid and substantial men. They had all of them been much exasperated by the usurpers, and were full in their judgments against them. . . . These were the men which mainly undertook the answering of all objections; as well they might, for they were able to run down any ordinary man, whatever his cause were." (*Ibid.*, p. 93.)

He was one of the Ministers named for "Tryers," or Examiners for candidates for orders, and was the Moderator of the classis in Heyrick's absence. There were certain slanders against Hollinworth before the classis, 5th April, 1648, "known to be false and untrue" (Booker's *Hist of Chorlton*, p. 315), but their nature is not recorded. He was named in the Parliamentary Ordinance of August 29, 1654, as a Commissioner for the ejecting of scandalous, ignorant, and insufficient Ministers and Schoolmasters within the county of Lancaster, so that Cromwell sought

<sup>1</sup> Taken in conjunction with this almost emphatic denial, it would appear much more likely that Gee was the anonymous author of the Exercitation.

to conciliate him, notwithstanding his views on usurped agency. He exercised his influence with the ruling powers on behalf of his friend Mr. Henry Wrigley of Salford (afterwards High Sheriff of the county), when imprisoned on suspicion of being unfavourable to the Government, and, as High Constable, of indirectly aiding Lord Strange during the siege of Manchester. He desired his wife by letter, dated July 16, 1644, to procure a certificate of certain facts from Mr. Hollinworth and others for the satisfaction of the Committee of Sequestrations. Afterwards Henry Linch, clerk to the said committee, addressed a letter on the subject to "his much respected friend and brother Mr. Hollinworth, one of y<sup>e</sup> fellows in the College of Manchester," dated 21st August, 1644. Sir Thomas Stanley was unable to move, on being applied to, the members of the Lancashire Committee for Sequestrations, being at that time engaged "before Liverpoole." On the 24th October, 1643, Hollinworth and three other Presbyterian Ministers had appealed in vain to Ralph Assheton and William Asshurst, the county members, on behalf of their friend Wrigley, and his goods were all but seized and his estate sequestered. On the 26th July, 1664, a very strong remonstrance was made by the committee of the county of Lancaster and others, embracing the names of Heyrick, Hollinworth, and all the influential ministers and laity in the county, known as the adherents of the Parliament, and at length, after endless trouble, anxiety, and loss, it was proved that he had done more for the Parliament than for the King, and his estates were not sequestered for his supposed delinquency. Mr. Hollinworth addressed Wrigley whilst in prison in London, and the following letter was probably sent to him before his imprisonment. There is no date or conclusion. It is in Hollinworth's handwriting, and endorsed on the back, apparently by Mr. Wrigley, "Mr. Richard Hollinworth his lfe" : -

"Grace and peace from the Prince of Peace.

Faithfull and approved Friend,—My love and best respects p'mised.  
I cannot but expresse my sorrow for your soe suden departure. I wish

you had advised w<sup>th</sup> some faithfull friends before you had undertaken your journey and taken w<sup>th</sup> you the app'bation of some godly ministers and people. You know you are eminent and a man co'spicious: y<sup>e</sup> eyes of all are upon you, and how many desire seeke occations against you, and if you should give any the least just occation, both yo<sup>r</sup> name and the gospell suffer together. I hope you are resolved of the goodness of y<sup>e</sup> cause wee have so sollemly p'tested, vowed, covenanted, and p'mised in the p'sence of Allmightie god, accordinge to our power and vocation; to maintaine, defend w<sup>th</sup> life, power, and estate. I beseech you take heed of consultinge w<sup>th</sup> flesh and blod; eye not an arme of flesh; watch against Satan's suggestions; give no credence to corrupt sense nor to carnall reason: the just shall live by faith; take heed of base, slavish, servile feare. Man can but kill the body, therefore not to be feared; hee that saves his life shall loose it; but hee that looseth his life for Christ and the Gospell sake shall find it. I beseech you bare w<sup>th</sup> my rude abrupt expressions. Love and duty constrain me to write, but I want time and abilitye to express myself. I know the strength of the strongest man is weaknes if God withdraw himselfe. I have had too much experience of mine owne. I have proved you my faithfull friend in a tyme of need. I want now your helpe. I would be loath to invite you into danger, but to duty: there are many secret whisperings against you. I know not your vocations, but I could wish your speedy return. I hope God will deliver us from the bloody hands of our cruell foes: if we could believe wee should be established: faith is able to remove mountains, subdue kingdoms, put to flight armies. Oh that we could believe, then we should be able to say w<sup>th</sup> David I will not feare what flesh can do unto me. Your absence makes your friends sad and your foes glad. I pray you consider what I have said, and y<sup>e</sup> Lord direct you. I know you desire to do his will, therefore I say no more." (*Lanc. MSS.*, vol. xxxvii. pp. 383-7.)

Humphrey Chetham of Turton, Esq., the founder, by his will dated December 16, 1651, vested the sum of £1,000 in his executors to be expended in books towards the foundation of a public library in Manchester, to be selected at the discretion of Mr. Richard Johnson (Fellow), Mr. John Tildesley (Vicar of Dean), and Mr. Richard Hollinworth (Fellow). He also

required the same clergymen to provide other books for the Parish Churches of Manchester and Bolton-le-Moors, and for the Chapels of Turton, Walmsley, and Gorton, in the county of Lancaster. The books bequeathed to the two first churches are worn out and dispersed; those still preserved at Turton and Gorton have been admirably described by Mr. Crossley in *Humphrey Chetham's Church Libraries*, 4to, 1855, Chetham Society series.<sup>1</sup>

Humphrey Chetham being a moderate Episcopalian, although a doctrinal Puritan, selected men who had been Episcopally ordained, and possessing kindred sympathies, to collect books for his public library, and Johnson was a learned and vigorous High Churchman, although the other two at this time thought with Prynne, that "Lord Bishops were none of the Lord's Bishops." They had not always been of that opinion.

On the 1st January, 1652, Heyricke addressed the following letter to "Mr. Richard Hollinworth, with my love, These." "Sir, There is an *Anabaptisticall Catechism* that walks abroad, lately directed to Lancashire; when it is of age and can answer for itself, you shal know the name of it; it is but newly brought forth to this country, and therefore not christned. If you meet with it, it would be a good work to Lancashire, in which you dwel, to the town of Manchester, the place of your nativity and ministry, to make some annotations of it; a few smooth stones out of soft Siloam hurl'd out of your sling might lay it dead; a friendly arrow shot beyond it may give warning that there is danger. I would not engage you to contest with this A. B. C. but that error is a springing leprosie in contagious times. Wormes in children may turn to the plague. A few vacant hours will serve the business and satisfie the earnest desire of, sir, your brother and fellow-labourer in the work of Christ,

R. HEYRICKE."

<sup>1</sup> In Chancellor Christie's *Lancashire Church Libraries*, it is shown that, as regards the Bolton books, a number of them were recently discovered in the Grammar School Library of that town. (Chetham Society's publications, vol. 7 New Series).

In the following spring appeared "*The Catechist Catechized*; or an *Examination* of an Anabaptistical Catechism, Pretended to be Published for the Satisfaction and Information of the People of God in *Lancashire*, &c. Also some *Observations*, both Old and New, Concerning the pretended Visibility, Universality, Antiquity, Infallibility, Unity and Purity of the Present *Roman* Church and Religion. Sent to a Gentleman upon his revolt to Popery, and now published for the Churches good. By Richard Hollinworth, *Mancuniens*. London, 1653, 4to, pp. 51."

The first Tract contains an Address "to all in Lancashire, that love and seek the Lord, in all his soul-filling ordinances, especially them of the associated churches about Manchester, from the Lord's unworthy servants, who in reference to Infants do rejoice in our Ministry, and signed by John Angier, John Harrison, Nathaneel Rathband, and William Meek." Dated March 10, 1652. They bless God that one in Manchester hath wisely and faithfully, by clear evidence, settled the right of Infants to receive Holy Baptism, and they hope that the judgments of the godly in Lancashire will be settled by the clearness, brevity, and seasonable charge of the author.

Afterwards follows "The Author's Preface to the Christian Reader," wherein he truly says that he has "kept close to the main matter, viz., Infant Baptism, not daring to talk deceitfully for God, or willing to wrong any." Then the work itself. He did not know who the author was (p. 41), but he was probably not one of the obscure nobodies of the day who was constantly climbing the controversial ladder and craving for notoriety. Hollinworth's *Examination* is written in a calm and temperate spirit, and contains nothing personally offensive. There are no new readings or startling glosses, no new emendations, illustrations, or annotations, but the old truths clearly and well arranged.

The second Tract, "Observations, both old and new, concerning the Roman Church," are arranged under twenty-four heads—the doctrines of the Catholic Church being placed in one column and the additions of the Roman Church in the other. These are

contained in seven pages, which received the "imprimatur" of Edmund Calamy. Dated March 4, 1652. Was the pervert Mr. Downes of Wardley?

Hollinworth sorrowfully discovered that many amongst whom he laboured, although arrogating the possession of truth, held many fatal errors, and that "Papacie and Prelacie" were not the only evils which afflicted the Church. The Quakers were a sect which assaulted the Presbyterians of Manchester, and found in Hollinworth a strong opponent. If they did not encounter "persecutions and afflictions" from him, they found him a hot assailant both in the pulpit and from the press, and he seems to have been a passive spectator of the indignity which they experienced from the civil authorities of Manchester. In a rare and singular tract, entitled *The Persecution of them People they call Quakers in severall Places in Lancashire*, 4to, London, 1656, it is stated that "At Manchester, November, 1655, William Barret, a teaching elder, challenged the Quakers to meet him at the house of John Maddocke, he undertaking to prove that persons dying in Quaker opinions, without repentance, cannot be saved. Leonard Fell and other Quakers accepted the challenge. After some discussion another meeting was appointed in the College Garden, where the Quakers were assaulted, dragged over the Bridge, and thrust out of the town, by order of the constable, Arthur Buckley, a woollen draper. Some of them were afterwards apprehended, and taken before the magistrates, both the Priests, Richard Hollinworth and Richard Heyricke (Priests of Manchester), being present" (p. 15).

These "hireling priests" now occupied "the steeple house," and preached and prayed in the Geneva cloak with head uncovered, to the scandal of the Friends of peace and progress, who considered themselves inspired to assault and insult the public worshippers with hot denunciations and irrational predictions. That such fearlessness and honesty subjected these despisers of the pomps and vanity of the world to maltreatment does not surprise us any more than that one of their female



ministers failed to convert the Grand Turk, or that the winter journey of others to Russia failed in preventing the Crimean War.

In a letter dated Chester, 12th December, 1656, addressed by Gawen Hudson to Richard Bradshaw, Esq., at Hamburgh, is the following :—"The Parliament is still sitting, and after the 10th present is for three months more under the disposing of *himself*, and he hoped to effect those things that are necessary for the Commonwealth. This week much debate is among them about James Nayler a Shaker (*sic*) that doth blaspheme and ascribe that he is the Son of God, and that Jesus Christ that should come in the flesh. Many women follow him for the flesh, and adore him, and there is Mary Magdalene that wiped his feet with her hair. The Parliament have noted the blasphemers, and are about a way to execute punishment, though I fear they cannot doe any thing of conferment sufficient to inflict a commensurate chastisement." (*MS. Letters*, Worden Hall, bundle, "Bradshaw.")

The learned Dr. Sherlock, afterwards Rector of Winwick, at the same time replied to the visionary and extravagant notions and proceedings of the Quakers. He published "The Quakers Wilde Questions objected against the Ministers of the Gospel, with Answers by Richard Sherlock, at Borwick Hall in Lancashire, 4to, 1656." The work is rarely to be met with.

The Quakers are strongly denounced in a 12mo. vol., pp. 383, 1654, entitled "Rome's Conviction; or a Discoverie of the unsoundness of the Main Grounds of Rome's Religion, in answer to a book called The Right Religion, evinced by L. B." The author of "Rome's Conviction" was a friend and neighbour of Hollinworth, and a zealous Presbyterian. He describes himself as "William Brownsword, M.A., and Minister of the Gospell at Douglas Chappell in Lancashire." The Address to the "Christian Reader" is clearly written by Richard Hollinworth, and is signed by him and Edward Gee. The work is dedicated to the Worshipfull William Ashhurst, Esquire, in whose family the

learned author seems to have lived as a Chaplain or Tutor, and he styles this book "the first-fruits of his public labours."

At this time Hollinworth published his very scarce tract entitled, "*The Holy Ghost on the Bench, other spirits at the Barre: or the Judgement of the Holy Spirit of God upon the Spirits of the Times: Recorded in Holy Writ, and reported by Richard Hollinworth, Mancuniens.*" The second edition, much corrected, 18mo, London, 1657, pp. 112. There is an address to the Reader, in which he gives an account of the nature of his undertaking. The Tract represents the Holy Ghost as it were citing several spirits to the bar, and giving the distinctive signs of the Spirit of God and of other spirits. The cases are examined and determined concerning the Spirit of Prayer, the Spirit of Prophecy, the Witnessing Spirit, the Ministerial and Antiministerial Spirit, and the Spirit of Corah. There are ten chapters, well arranged and the subjects logically treated.

Then follows an Epistle to the Reader from the Rev. Dr. Thomas Manton, one of the most learned of the Presbyterian ministers of his day, and, like Hollinworth, a friend and partisan of Christopher Love. The two friends, Hollinworth and Manton, were esteemed to be amongst the best preachers of their party, and both had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. It appears that Dr. Manton had preached some sermons on the work of the Spirit, and was on the point of publishing them when Hollinworth's "little but judicious treatise" was brought to him for perusal, and he was, to use his words, "happily prevented making his own work more publicly useful, by the pains of this godly, learned, and judicious author, who hath treated of the same things almost in the same method, and that in such a succinct and strengthly way that if any thing may be complained of, it will be of want of words and not of matter, so much being spoken in so little a compass. For my part, I cannot but profess my joy that the Lord hath inclined the heart of such an able person to such an argument."

The Address to the Reader is dated "Manchester, March 1, 1656," which is probably the date of the first edition.\*

There is much practical good sense in this little book, and nothing to show that Hollinworth was a hot-headed enthusiast or a gloomy bigot, although Dr. Parkinson thought that his character was of a more mixed nature than that of his successor, Newcome, and that he had much more party bitterness in his disposition. (*Life of Martindale*, p. 56). Specimens of his style follow :

"Mis-timing your duties doth turn them to sin. Satan would make God's ways to interfere, and would have one duty to shoulder out another. If he cannot hinder every duty, he will hinder *opus dici*, the present duty ; but the good man brings forth fruit in good season (Ps. i. 3), and everything is beautiful in its season. (Eccl. iii. 11.)

4. When we are moved to do good things *unmeasurably* ; when a Christian, especially a young convert, will be *doing*, Satan will have him *over-do*. It was a duty to keep the Sabbath, but the Pharisees over-kept it (Matt. xii. 1, 2). The *Eutichæ* were to *pray*, but they would be *always praying*. . . . We cannot exceed, indeed, in our love to God *modus diligendi Deum est sine modo*, but we may exceed in external expressions of love or service, and this excess is Satan's policy, that he might weary out the spirits of men, ride them off their legs, and beget, both in them and others, hard thoughts of religion, and draw them from this excess in holy performances, to an utter neglect of them" (pp. 18, 19).

"This Liberty overthrows not either ecclesiastical or civil government (I. Pet. ii. 13-16), for this were to *make it a cloake of maliciousness*. This Liberty is *to* and *in* the service of God, and not *from* it. Men talk much now against forms, but there are some forms of God's institution and others of men's inventions ; though we be free from all sinful superstitious forms of men's inventing, yet we are not therefore free from the lawful and needful forms that are of God's appointing. *His service is perfect freedom* (p. 28).

\* The first edition was published in 1656, the address to the reader being dated March 1, 1656.

. . . Thirdly. In case that ordinances be set up against ordinances, church against church, and altar against altar, some (saith Paul) preached Christ of envy and strife and contention (Phil. i. 16.) Those which say they are of Christ in opposition to Peter and Paul are reproved (Cor. i. 12), so far as the holiest minister that lives, doth never so rightly and skilfully preach the Word or administer other ordinances, in contention and opposition to any faithful (though possibly not so well gifted) minister or people, he therein doth the work of Satan and not of God (p. 39).

Sixthly. The gift of Prayer is apt to puff men up with pride because he can pray better than others. It makes men censorious and contemptuous of others, saying or thinking at least 'I am not as this publican' (Luke xviii. 11), or, Stand by thyself, I am more holy than thou (Isa. lxxv. 5). But the spirit of prayer doth show men so much of their own wants and weaknesses that they are ashamed of themselves, that they are humble, mean in their own eyes, and prefer others before themselves. The one is easily taken notice of by men, and hath the praise of men, but the spirit of prayer is only known to him that *searcheth the hearts* (Rom. viii. 26, 27.) Could we discern who hath the spirit of prayer, we might discern who is the child of God (p. 54).

. . . They have no lawful ordinary call to preach, . . . so they have not any extraordinary call above what many others have, which are gifted as well as they, save that possibly these are less bold and adventurous than they (to give it no worse name) which yet do not, *dare* not preach, nor can it be charged on these as a sin that they do not preach, as it would be a sin and a great one too if they did not preach which are called to it. Second. They seem to be highly conceited of their parts and gifts; they judge *any one sufficient for these things*, being *swift to speak, slow to hear*, like humour, hardly kept within its own bounds; no text too hard for them to expound; no difficulties which they cannot unty. Once themselves said, that the work of the ministry was enough to take up the whole man, and that it was not fit that the gravest, godliest, ablest minister should be a justice of peace or in any civil authority; but not only military men, but even handicrafts-men, can now all the week day entangle themselves in the affairs of this life, and on the Lord's day discharge the highest and hardest work of the ministry, whereas it is more scriptural and rational that ministers should execute civil offices

than that soldiers or handicrafts-men should execute ministerial offices, and there are more precedents of the one than of the other (p. 65).

*Again:* All the errors, heresies, blasphemies, rantings, quakings of these times have been bred and fed by the preaching of un-called persons in New England. . . . The abounding and tolerating of errors (not to speak how destructive it hath been by consequence to the lives of men) is far worse than the most cruel persecution, for the one is but destructive to the body and outward welfare of Christians, but this is destructive to the souls of men, divides and sub-divides the Church, and subverts the faith and graces of the Spirit. In the one, true Religion was crowned with martyrdom, whereby the gospel was much honoured, and *sanguis martyrum* was *semen ecclesiæ*; but in the other, true Religion is extremely dishonoured, yea, lost in a crowd of false opinions, and patience and perseverance also. The one did but *occidere Presbyteros*, the other *Presbyterium* (p. 67). A good Protestant of the old stamp, whether conformable or non-conformable, is worth a thousand of these new saints" (p. 71).

Dr. Parkinson, who misunderstood Hollinworth's character, has said that with strange, though perhaps not unnatural inconsistency, Hollinworth struggled for his portion of the tithes and leases of the Chapter property, when his friends the Parliamentarians put an end to all such property, with more than all the zeal of the old and actual Fellows. (*Martindale's Life*, p. 55.) It is true that he did so, but he was regarded and admitted as an actual Fellow, and considered his rights equal to those of the other Fellows. He defended the property of the Church in a vigorous manner against all assailants, and his advocacy of tithes especially was obnoxious to the Quakers. There is more good sense and right judgment in this feature of his character than might have been expected from one of his general principles. "Tithe pig, goose, and turkey" were not so popular with some of his Puritanical contemporaries, nor was he appreciated by certain intemperate members of that party, as might have been expected; but this did not deter him from advocating the rights of the Chapter, and his consistency in this respect is worthy of

commendation. And yet it ought not to be forgotten that he had taken "the engagement" in September, 1643, which annihilated "Deans and Chapters as evil and justly offensive." (Husband, p. 268 ; Heywood's *Diary of Newcome*, Introd., p. xvii.) Mr. Johnson was opposed to his theological views, although he was aware that he had been elected a Fellow by the Warden and surviving Fellows in 1643, and "was taken for a Fellow according to the statutes." At the Restoration Johnson only "seemed to question his title in consequence of his having been chosen"—not by the Parliament, but by the Chapter—"in the Wars." It is true that the entry of his election does not appear amongst the Chapter Records, as there is a hiatus during the Civil War, but the Act of the Commons for the sale of Dean and Chapter Lands had not been carried out in Manchester, and the Parliament reinstated the College in the possession of its revenues, although upon condition that such of its members as hesitated to take the National Covenant should be ejected. Mr. Heyrick, the aged Mr. Bourne, the two Chaplains, Hollinworth and Walker, were all favourable to Presbyterianism. Two of the Fellows, Mr. Shaw and Mr. Boardman, are affirmed to have complied with the demands of the Parliament, but this seems doubtful, and Mr. Johnson, the remaining Fellow, refused to abjure Episcopacy, and he was treated with great indignity. (Hibbert-Ware, vol. i. p. 241.) This was in the year 1642. In the following year Bourne died, and the Chapter elected Hollinworth, one of the Chaplains, somewhat irregularly, to the vacant Fellowship, which he retained, with that title, until 1646, when the Presbyterian discipline was established in Manchester. In 1649 the Parliament issued a Commission for a survey of the Manor of Newton, and other possessions, belonging to the late Warden and Fellows of the Collegiate Church of Manchester (*Lanc. MSS.* vol. xxii. p. 563), so that the revenues at this time seem to have been in the possession of the Chapter. The charter was not affected by this act, nor was the *status* of the College destroyed, therefore Hollinworth's election was as valid as that of Johnson,

although it took place at the beginning of the War. Heyrick, in a letter addressed to Newcome, December 12, 1656, observes : "Mr. Hollinworth hath often seriously protested that he would never leave the town nor be bribed from us. He in those years he lived with us not only lived in honourable maintenance, but lined his purse to a very considerable overplus." He had £80 a year, but perhaps voluntary contributions were considerable. (Newcome's *Diary*, Introd., p. xviii.)

There is abundant proof that Hollinworth felt and worked hard in his vocation, and, like all the old Puritans, "as ever in their Great Taskmaster's eye." Nor were his tastes and labours exclusively confined to theology, metaphysics, and preaching. He felt interested in the history of his native parish, and his rough notes, still in manuscript in the Chetham Library, entitled *Mancuniensis*, and which have furnished many hints towards a History of Manchester, contain numerous facts and short notes which are very well worth preservation. It ought to be remembered that these are only brief jottings, evidently intended to be enlarged and corrected, and there is somewhat of the acrimonious spirit complained of, in the remark of a recent writer, that Hollinworth wrote a caustic and often very unfair biography of the Wardens, which, for want of a better, has had much more credit attached to it than it deserves.

He was a young man when he wrote much of what is here recorded, and generous minds and religious tempers like his are mellowed and improved, like wine, as they grow older.

He seems to have held strong opinions on demoniacal possession, and was by no means an unbeliever in the power of witches. He says : "Satan may more easily keep children, when grown up, from receiving Christianity than work them to renounce it ; though he sometimes prevails with witches and wizzards to renounce their baptism (received in infancy) that they may be his vassals and more assured to him." (*Catechist Catechized*, p. 19). "Satan, our grand enemy, would prevail if he could, for such a gross renunciation of baptism, received in infancy, as

witches, wizzards, and open apostates do make." (*Author's Pref.*)

He maintained the efficacy of the sacrament of Baptism, styling it "our regeneration or birth in Christ, whereof baptism is the laver, and for infants capable of," &c. (p. 13, *ibid.*)

Hollinworth died suddenly, in the midst of his years and usefulness, in November, 1656, probably on the day of his birth, and when he had just completed his 49th year. His remains were laid in the Collegiate Church, where his wife Margaret Hollinworth had been buried two years before. His father survived him about a year, and Henry Newcome has recorded in his *Diary*, under the date of 1657, the following remarkable entry:—"Dec. 5 (Saturday): I preached at the funeral of old Francis Hollinworth, father to my rev. predecessor. He lived (as they said) to above 100. I preached on Zech. viii. 4." (Newcome's *Autobiogr.*, vol. i. p. 80).

Mr. Newcome, addressing the inhabitants of Manchester, says, in a letter dated November, 1656, "Mr. Hollinworth was a man so singularly eminent that we shall have occasion at our leisure to lament our loss of him, and I cannot (if other things did not oppose) get myself to think it possible for me to stand to the disadvantage of succeeding such a man in case I were elected to it. The Lord sanctify this heavy Providence to us all." (*Ibid.*, pp. 334-5). He afterwards styles him "acute and prudent Hollinworth," and laments "the sudden death of precious Mr. Hollinworth." (*Ibid.*, p. 343.)

The celebrated John Howe concludes his Preface to Chorlton's *Funeral Sermon for Henry Newcome* (Sept. 20th, 1695) in these words: "O Manchester! Manchester! that ancient famed seat of religion and profession, may Capernaum's doom never be thine! May thy Heyrick, Hollinworth, Newcome, and thy neighbours Angier and Harrison, and divers more, never be witnesses against thee."

[Some books from his library are extant. His copy of *Augustini Opera*, 1563, 16 vols., is kept at the Astley Church



Library. (See Christie's *Lancashire Libraries*, p. 71.) The Rev. J. Ingle Dredge has a volume of tracts containing the autograph of Hollinworth on the title-pages of Crakanthorp's *De Providentia Dei Tractatus*, 1623, and Dalechamp's *Vindiciæ Salomonis*, 1622. The Manchester Free Library possesses Hollinworth's own copy of his *Certain Queres*, with many corrections in his handwriting.]

Mr. Hollinworth had several children, but left only one surviving daughter and heiress, Ann Hollinworth, baptised at the Collegiate Church. She was married to Edward Bootle of Manchester, linen draper, son of Thomas Bootle, of Melling, in the county of Lancaster, and of his wife Ellen, daughter of John More, of Melling. Mr. Edward Bootle was brother of Robert Bootle of Maghull, the father of Sir Thomas Bootle who purchased Lathom, and the ancestor of Lord Skelmersdale. Mrs. Ann Bootle was buried at the Collegiate Church, probably in her father's grave, January 8th, 1702-3 (*Reg. Bk.*), having had issue two daughters, her co-heiresses.

Her husband, Edward Bootle, married secondly, at the Collegiate Church, April 23, 1708, Elizabeth, daughter of . . Hilton, but does not appear to have had any issue by her. He was buried with his first wife in the Collegiate Church, October 12, 1714, his relict, "Mrs. Elizabeth Bootle, widow," long surviving, and being buried there July 12, 1748.

Of the two daughters of Mr. Edward Bootle, Ellen died young, and was buried at the Collegiate Church November 20, 1665; and Margaret, the only surviving grandchild of the Rev. Richard Hollinworth, baptized at the same place June 26, 1666, was married there December 21, 1682, to Joseph (son of William) Yates, Esq., of Stanley House, near Blackburn, afterwards of Manchester, who, dying at the latter place, was buried at the Collegiate Church April 18, 1705, and his relict on the 3rd September, 1727.

Their son, Joseph Yates of Manchester, afterwards of Peel Hall, Esq., married Ellen, daughter of William Maghull of

Maghull, Esq., by his wife Ciceley, daughter of Thomas Bootle of Melling, Esq. She was heir of her brother, Edward Maghull, Esq. They had surviving issue three sons—(1) Maile, (2) Edward, (3) Joseph. Maile Yates of Maghull, Esq., baptised at the Collegiate Church, Manchester, November 1, 1715, married Elizabeth, sister and co-heiress of Humphrey Trafford of Trafford, Esq., and their daughter and co-heiress, Anne Assheton Yates, became the wife of Sir Henry Vavasour, Bart., and was grandmother of Sir Henry Maghull Mervin Vavasour, Bart.

Joseph, third son of Joseph Yates, Esq., was baptised at the Collegiate Church, Manchester, July 17, 1772, appointed one of the Judges of the Court of Queen's Bench in December, 1763, and received the honour of Knighthood. He was appointed one of the Judges of the Common Pleas in February, 1770, and died in the lifetime of his father, 7th June, 1770, and was buried at Cheam, in Surrey, aged 48 years, leaving issue by his wife Elizabeth, daughter and co-heiress of C. Baldwin, of Lincoln's Inn, Esq. Lady Yates afterwards married, January 12, 1775, the Right Rev. Dr. Thomas, Bishop of Rochester. (*Coll. Ch. Reg.*; Palmer's *MS.*, vol. E.)

There was a continued connection between the Hollinworths and Mosleys, as it appears by the will of Mrs. Isabel Mosley, of Manchester, widow, dated 4th May, 1674, that her daughter Isabel married Mr. . . Plungeon, and was then living a widow, having a son William and a daughter Isabel, the wife of Mr. John Hollinworth of Manchester, linen draper. Mrs. Isabel Mosley's sister Ciceley had married Thomas Chamberlain of Stafford, gent.; her grandson was Thomas Mosley of York, apothecary, who had a brother Rowland Mosley, and her cousin was Mr. Francis Mosley, one of the Fellows of the Collegiate Church. Her daughter-in-law Ellen Mosley, and her daughter Hannah, the testatrix's grandchild, were living, and also her granddaughter Elizabeth Slacke. (Piccope's *MS. Wills*, Chet. v. 175.)

1668, November 27, I was much taken with remembering John Hollinworth, the lewd, degenerate son of my pious predecessor. (Newcome's *Autobiog.*, vol. i. p. 169, 1852, Chet. Soc.)

The following extracts are taken from the Registers of the Manchester Collegiate Church :—

1607 November 15, Richard, son of Francis Hollinworth of Manchester, baptised.

1610 June 24, Elizabeth, daughter of Francis Hollinworth of Manchester, baptised.

1612 November 1, Humphrey, son of Francis Hollinworth of Manchester, baptised.

1615 April 16, Margaret, daughter of Francis Hollinworth of Manchester, baptised.

1617 October 26, Samuel, son of Francis Hollinworth of Manchester, baptised.

1644-5 March 16, John, son of Mr. Richard Hollinworth, M.A., and one of the Fellowes of the Colledge of Manchester, baptised.

1646 October 18, Elizabeth, daughter of Mr. Richard Hollinworth, one of the Fellowes of Manchester, baptised ; she was buried February 4, 1646-7.

1647 October 24, Samuel, son of Mr. Richard Hollinworth, one of y<sup>e</sup> Fellowes, baptised ; he was buried February 8, 1647-8.

1642 August 19, Margaret, wife of Francis Hollinworth, of Manchester, buried.

1651-2, February 17, John, son to Richard Hollinworth of Newton, Minister, buried.

1653 August 16, Joan, daughter to Richard Hollinworth of Manchester, Clarke, buried.

1654 November 16, Margaret, wife to Mr. Richard Hollinworth, M.A., Minister of the Word of God at Manchester, buried.

1656 November 5, Richard Hollinworth, M.A., and one of y<sup>e</sup> Ministers of the gospel of Christ, at the Church of Manchester, buried.

- 1611 May 19, John Hollinworth and Elizabeth Mosley of Manchester, married at the Collegiate Church.  
1649 August 23, Samuel Hollinworth and Marcy Foxe hujus, married at y<sup>e</sup> Collegiate Church.  
1650 July 14, Richard, son to Samuel Hollinworth, of Manchester, baptised.  
1664 September 1, William, son to Samuel Hollinworth of Manchester, baptised.  
1668 September 8, Benomie, son to Samuel Hollinworth of Manchester, baptised.  
1681 August 29, Samuel, son to Mr. John Hollinworth, linen draper, baptised.

The name is sometimes spelt *Hollingworth*.<sup>1</sup>

Richard Hollingworth, D.D., of Cambridge, succeeded to the Rectory of St. Botolph, Aldgate, London, in 1682, on the death of Dr. Ardern, Dean of Chester, to whom he had been Curate. He became Vicar of Chigwell in 1690, Mr. Dodd refusing to take the oaths to William and Mary.

He wrote in defence of Charles I. between 1673-1698, and died before 1710. *Query*, who was he?

<sup>1</sup> It is abundantly manifest that Canon Raines has left the more private or domestic life of Richard Hollinworth incomplete; and the reason is to be sought in the fact that Mr. James Crossley had purposed to take this task upon himself. For the accomplishment of this purpose the *MS.* sheets were borrowed, but they got mislaid, and were left untouched. Finally, when hope of recovery had been abandoned, they were discovered amongst the late President's posthumous effects, and by a happy accident restored to the place they were originally intended to occupy amongst the Fellows of the Collegiate Church. Of Richard Hollinworth's Puritan leanings there can be no question; and, were it otherwise, the following extract from Dr. Hibbert's *History of the Foundations of Manchester* would set all controversy at rest. The Doctor writes: "The Presbyteries of the classical district of Manchester sustained a great loss in the death of Mr. Hollinworth, whose exertions to promote their cause had been enthusiastic. He was a man in many respects similar to Mr. Heyrick, being equally violent and intolerant towards those who differed from him on articles of faith; but the noble disinterestedness and carelessness of worldly lucre manifested by his coadjutor, Mr. Hollinworth greatly wanted. Upon the occasion of his death, Mr. Heyrick no longer assumed the ancient privilege of his Chapter House to nominate a successor to

[The following detailed list of Richard Hollinworth's publications, compiled and arranged chronologically by Mr. C. W. Sutton, is reprinted from Transactions of the Lancashire and Cheshire Antiquarian Society, Vol. 7 :—

“An Examination of Sundry Scriptures alledged by our Brethren, in Defence of some Particulars of their Church-way, Humbly submitted to the Sight and Censure of any judicious Divine: especially of such of the Reverend Godly-Learned Assembly as vouchsafe to read it. By R. Hollingworth, M.A. of Magd. Col., Camb. Imprimatur, Ja Cranford. Decemb. 17, 1644. Lond., Printed by J. R. for Tho. Smith, and are to be sold at his shop at Manchester. 1645.” 4to.

Title with Preface to the Reader at back; An Examination, &c., pp. 1-30

This tract was answered in the following :—

“A Defence of Sundry Positions, and Scriptures alledged to justify the Congregationall-way; charged at first to be weak therein, impertinent, and unsufficient. By R. H., M.A. of Magd. Col., Cambr., in his Examination of them; But upon further Examination, cleerly manifested to be Sufficient, Pertinent, and full of Power. By Samuel Eaton, Teacher, and Timothy Taylor,

the ministry of the Church; but, on the contrary, as the College was considered as dissolved, the acquiescence of the congregation was demanded. This is evinced by the following extract from the minutes of the Classical Assembly of Manchester: “Agreed that a fast be observed at Manchester, December 3 next, and that Mr. Gee and Mr. Tildesley be sought unto to preach upon the occasion of the sad breach made in the congregation by the death of Mr. Hollinworth, late Minister there; and to desire the Lord's guidance and assistance in another election of a Minister to succeed him.” The choice fell on Mr. Newcome.

After the County of Lancaster had been divided into nine classical Presbyteries, by the Act of 1646, Heyrick and Hollinworth were both declared ministers fit to be of the first Classis, which embraced the parishes of Manchester, Prestwich, Oldham, Eccles, and Ashton-under-Lyne. Heyrick presided as Moderator at the earliest assemblies, and Hollinworth held a like position at the 6th, 7th, 8th, and 9th meetings of the classis. On this, and many other cognate subjects, Mr. W. A. Shaw's *Minutes of the Manchester Presbyterian Classis* may be studied very profitably. (Chetham Society's Publications, Vol. 20, *et sequent*, New Series).

Pastor, of the Church in Duckenfield, in Cheshire. Isai. xxvi. 12, 13, 'Lord, thou wilt ordaine peace for us: for even thou hast wrought all our works in us. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy Name.' Published according to Order. London, Printed by Matthew Simmons, for Henry Overton, and are to be sold at his shop in Popes Head Alley. 1645." 4to.

Title, Contents, &c., 4 leaves. Text pp. 1-130. A Table, &c., 2 leaves.

"Certain Queres Modestly (though plainly) Propounded to such as affect the Congregational-way, and specially to Master Samuel Eaton and Mr. Timothy Taylor. With an Epistle also directed to them Concerning their late Book Intituled *A Defence of Sundry Positions*, &c. By Richard Hollinworth, Mancunienensis. 'You shall not turn aside to the right hand, or to the left.'—Deut. 5. 'If they speak not according to this Word, it is because there is no light in them.'—Isai. viii. 20. 'If the light that is in thee be darknesse, how great is that darknesse.'—Matth. 6. London, Printed by Ruth Raworth, for Thomas Smith, and are to be sold at his shop in Manchester. 1646." 4to.

Title and the Epistle (signed R. H., November 29, 1645), pp. 1-15; The Queres, pp. 16-31.

The copy in the Manchester Free Library contains many manuscript additions and corrections in Hollinworth's handwriting. At the foot of the title-page is written, "These received frō London Jan., 1645."

His opponents returned to the attack in the following:—

"The Defence of sundry Positions and Scriptures for the Congregational-way Justified: or An Answer to an Epistle written by Mr. Richard Hollingworth, unto S. E. and T. T., wherein he (in many particulars) chargeth them with injurious dealing against God, and against himselfe, in that Booke of theirs, called *A Defence of Sundry Positions*, &c. Containing A Vindication from such Charges and Aspersions so laid upon them. *As also a brieve Answer to his large (if not unreasonable) demands*, to have

Scripturall, or rationall Answ. given to his 112 Queries. By Sam: Eaton Teacher, Tim Taylor Pastor, of the Church at Duckenfield in Cheshire. Published according to order. London, Printed by Matthew Simmons, for Henry Overton, and are to be sold at his Shop in Popes Head Alley. 1646." 4to. pp. iv. 46.

"A Rejoynder to Master Samuel Eaton, and Master Timothy Taylor's Reply. Or An Answer to their late Book called *A Defence of Sundry Positions and Scriptures, &c.* With some occasionall Animadversions on the Book called the *Congregational way justified*. For the satisfaction of all that seek the Truth in love, especially for his dearly beloved and longed for, the inhabitants in and neer to Manchester in Lancashire. Made and Published by Richard Hollinworth, Mancuniens. 'The Lord will shew who are his and who are holy.' London, Printed by T. R. and E. M. for Luke Fawne, and are to be sold at the signe of the Parrot in Pauls Church-Yard. 1647." 4to.

Title and Contents, &c., pp. iv. A Rejoynder, pp. 1-136, 1-108.

"The main points of Church Government and Discipline; Plainly and modestly handled by way of Question and Answer. Very useful to such as either want Money to buy, or Leasure to read larger Tracts. By R. Hollinworth. London, Printed by J. M. for Luke Fawne, and are to be sold by Thomas Smith at his shop in Manchester. 1649." 12mo.

Title; The Epistle to the Reader, signed by Christopher Love, 1 leaf; a Plain Platform, &c., pp. 58.

"The Catechist Catechized: or, An Examination of an *Anabaptistical Catechism*, Pretended to be Published for the Satisfaction and Information of the People of God in Lancashire, &c. Also Some Obervations, both old and new, concerning the pretended Visibility, Universality, Antiquity, Infallibility, Unity and Purity of the present Roman Church and Religion. Sent to a Gentleman upon his revolt to Popery, and now published for the Churches good. By Richard Hollinworth, Mancuniens. London, Printed by J. M. for Luke Fawn, and are to be sold by Tho. Smith at his shop in Manchester. 1653." 4to.

Title ; Letter to Hollinworth by Richard Heyricke ; Epistle "To all in Lancashire that love and seek the Lord in all his Soul-filling Ordinances, especially them of the Associated Churches about Manchester," signed John Angier, John Harrison, Nathaniel Rathband, William Meek ; The Author's Preface = 4 leaves. The Catechist, &c., pp. 1-51.

"The Holy Ghost on the Bench, other Spirits at the Barre : Or the Judgment of the Holy Spirit of God upon the Spirits of the Times. Recorded in Holy Writ, and Reported by Richard Hollinworth, Mancuniens. London, printed for Luke Fawn, and are to be sold by Ralph Shelmerdine, Bookseller in Manchester. 1656." Small 8vo.

Title, To the Reader, signed "R. H.," Manchester March 1, 1658. To the Reader, signed Thomas Manton, The Contents and Errata = 14 pp. Text, pp. 112.

The same. The Second Edition, much corrected, &c. (as above). "London, Printed by J. M. for Luke Fawn, and are to be sold at his Shop, at the Signe of the Parrot in Pauls Churchyard. 1657." Same pagination as the first edition, but no "errata."

"Mancuniensis ; or, an History of the Towne of Manchester, and what is most memorable concerning it. By R. Hollingworth. Manchester : Published by William Willis, Hanging Ditch ; and sold by Joseph Lilly and Edward Lumley, London. 1839. 8vo."

Title, Dedication to Fenton Robinson Atkinson, Prefatory Notice, Description of the engraved title-page = pp.viii. Mancuniensis, pp. 9-126. With engraved title and a map of Manchester taken about 1650.

The original manuscript and two transcripts are preserved in the Chetham Library.]

MR. HENRY NEWCOME, of St. John's College, Cambridge, was the son of the Rev. Stephen Newcome, M.A., of Ely, by his wife Rose, daughter of the Rev. Henry Williamson, B.D.,



Rector of Connington, was a native of Salford, and born in November, 1627, being baptized 27th of that month. He settled at Congleton in Cheshire as Minister, and on the 6th July, 1648, he married Elizabeth, daughter of Mr. Peter Mainwaring, of Smallwood, in that county. He became Rector of Gawsworth in 1650.<sup>1</sup> In the year 1656 he was irregularly elected by Warden Heyrick and the congregation of the Collegiate Church as the successor of Mr. Richard Hollinworth the Fellow, and seems to have regarded himself as much a Fellow as the gentleman he succeeded, and he is placed here amongst that body without having the capitular election. He was extremely popular in Manchester, but, having refused to take the Oath of Uniformity in 1662, he lost his place, although it is not very clear what the place was, as he would be regarded now as merely the Curate of the Rector, for such Heyrick was at the time. Dr. Hibbert-Ware says "he resigned his Fellowship," but such was not the case. He was treated with unbecoming harshness by the Government of 1662, for he, after deliberation, had intended to comply with the Act of Uniformity, and to hold his promotion by whatever name it might be called, and Johnson had been applied to for his influence to secure Newcome a Fellowship. But it was too late. Newcome had been superseded, and had nothing to resign in the Collegiate Church.

It is likely that he sometimes preached in the Collegiate

<sup>1</sup> Henry Newcome was instituted B.A. in 1647-8, and Master of Arts in 1651. (Vide Introduction to Newcome's *Diary*.) In 1650 he became Rector of Gawsworth, and first came to Manchester in 1657. Apart from all other considerations, it may have appeared to Canon Raines unnecessary to enter into larger detail regarding the career of Newcome, seeing that it had been already exhaustively handled by Mr. Thomas Heywood in his able introduction to the *Diary*, which forms a volume of the Chetham series of publications. In 1660, when petitioning the King for the prebend of North Muskham, in the Southwell jurisdiction of the diocese of York, he styled himself Minister at Manchester (*Letters and State Papers*); and amongst the patent rolls, 12th Charles II., he is styled canon or prebendary of North Minksham (*sic*), pertaining to the Collegiate Church of Southwell. (See 46th *Report of Deputy Keeper, Patent Rolls, Charles II.*, p. 88.)

Church after January 1, 1663-4, a rare instance of toleration on the part of the Chapter. (See *Lanc. MSS.*, vol. xxiii. p. 434.)

In 1693, the Presbyterians built Cross Street Chapel for him, but, dying on the 20th September, 1695, *æt.* 68, he ministered only a short time amongst his friends. He was considered the Coryphæus of his party in Manchester, and an eloquent preacher, although he had a fat and apoplectic voice. He was evidently, from his writings, a laborious, facetious, and religious man. He was a great Royalist, and friendly towards the English Church. His *Autobiography*, in two vols., was printed in 1852 by the Chetham Society, and his *Diary* in 1849.

In the Introduction to the *Autobiography*, a list of Mr. Newcome's publications is added; the chief of these is the popular little work called *The Sinner's Hope*, 1660.<sup>1</sup>

His sons conformed to the church, and the eldest became Rector of Middleton.

It has been said of Newcome, but with some injustice, that the surplice or the gown, the Liturgy or Directory, Episcopal, Presbyterian, or Congregational Government, a Commonwealth or an Usurper, all these changes, and all the contradictory engagements which they imposed, were deemed trifling inconveniences in comparison of the loss of a benefice. (Whitaker's *Craven*, p. 7.) Newcome's loss of his assumed Fellowship was the loss of his temper, and, I fear, of his consistency.

It may be added here that Newcome's *Diary*, printed by the Chetham Society, was merely an *abstract* of the original *MS.* prepared for the press, probably by his sons, and fully transcribed by the Rev. Thomas Corser, M.A., F.S.A., Rector of Stand. [The original *MS.* was presented to the Chetham Library in 1885.]

MR. WILLIAM WALKER, was son, or grandson, of Mr. Charles Walker, of Droylsden, living 23 Elizabeth, and of a respectable

<sup>1</sup> A more detailed list of Newcome's works is given at the end of Sir Thomas Baker's *Memorials of a Dissenting Chapel*, 1884. Some further interesting notices by Mr. J. E. Bailey are to be found in the *Palatine Note Book*.

family. (Vol. vi. p. 337). He was Chaplain of the Collegiate Church, along with Richard Hollinworth, in 1650. He had been elected Fellow in 1646, but, disdaining the title, and probably not being installed, he afterwards called himself "Minister," and "Preacher of the Word." On the 14th April, 1647, he preached an Ordination Sermon in the Collegiate Church at the ordination of seven candidates for the ministry. (Booker's *Didsbury*, p. 55.) He was associated in the first classis with the Presbyterians Heyrick, John Harrison, Edward Woolmer, and Tobie Furness. In 1651 he became Rector of Brindle, but was not instituted, and soon retired (vol. xxii. p. 66; probably also Vicar of Whalley, 1651, see Whitaker, p. 151, 3rd ed). He was for some time in bad health, disabled for preaching, and, after an uneasy life, died September 19, 1654. He was married in 1629.

Epitaph on Mr. Walker, of Manchester:—

"He *walk'd* uprightlye, Reader, say,  
Who wou'd not wish to *walk* y<sup>t</sup> way?  
His *walk* now fynish'd, Reader, tell,  
Who wou'd not wish to *walk* as well?"

(*Old MS. Book, penes* Rev. J. Piccope.)

His son William Walker was an Attorney of the Court of Common Pleas at Lancaster, 3rd July, 1676 (vol. xxxvii. p. 365), and married Mrs. Grace Butterworth, of Lower Place, near Rochdale. (See her will.)

His second son, Timothy Walker of Manchester, Chapman, married Hannah, daughter of Mr. Stephen Gee of the same, September 19, 1654. (*Reg. Bk.*)

Nicholas Walker, of Ashton-under-Lyne, widower, gent., married Susan, daughter of Henry Leigh, late of Baguley, Esq., on the 12th October, 1654, at Manchester. (*Ibid.*; see *Ped.*, vol. xiii.) She died at Ashton, a widow, 1688, leaving two sisters—Mrs. Frances Chorlton, of Manchester, widow, and

Elizabeth Leigh, of Baguley, single woman, her heirs. Her will is dated 15th June, 1683,

MR. FRANCIS MOSLEY, youngest son of Oswald Mosley, of Ancoats Hall, near Manchester, Esq., was baptised at the Collegiate Church, 26th September, 1630, and educated probably at the Grammar School, and at Emmanuel College, Cambridge, B.A. 15 , M.A. 16 . He was elected Fellow of the Collegiate Church in 1660 by the King<sup>1</sup>, collated to the Vicarage of Bunbury in the county of Chester in 1661, and instituted to the Rectory of Wilmslow in Cheshire, February 16, 1673. On the 8th December, 1661, whilst the Presbyterian Minister, Mr. Richardson, was hesitating and perplexed about reading in the Collegiate Church the two Acts of Parliament declaring against the Covenant, &c., on the 16th December, Mr. Mosley stepped forward and read them. (Martindale's *Life*, p. 162, note.) He married Catherine, second daughter of John Davenport of Davenport in the county of Chester, Esq., by whom he had issue four sons and three daughters. In 1671 he was the "Registrar" of the College, being at that time the third Fellow, and in 1676 he is styled "Sub-Warden," being the senior Fellow. He was buried at Manchester on the 14th August, 1699, having been nearly forty years a Fellow of the College, and his relict was interred there on the 7th September, 1702.

In 1669-70 he was the Vicar of Bowdon, on the collation of the Bishop of Chester. He vacated the Benefice April 24th, 1681, in favour of Mr. Richard Wroe. In 1665 Mr. William Byrom, of Manchester, desired by will that either Mr. Mosley or Mr. Heyrick would preach at his funeral.

On 21st May, 1669, Francis Mosley, Clerk, Fellow, was the

<sup>1</sup> When he petitioned the King to elect him to the Fellowship founded by Charles I., void by the decease of Francis Boardman, adding that, as there was only the Warden and one Fellow left, who were too few to constitute a Chapter, therefore the three places having been void for two months, his Majesty had the right to elect. (*Letters and State Papers.*)

only one of the four Fellows who "*personaliter*" answered the Bishop's call.

His brother, Sir Edward Mosley, of Hulme, knight, died in July, 1695, and he was one of the overseers of the will, and an adviser and friend of his niece, the Lady Bland. He also had an estate at Cheadle devised to him. Francis Mosley lost his father when he was little more than a month old, and he was carefully brought up by his mother, who continued a widow forty years. "On the 19th December, 1655, Wednesday, Mr. Francis Mosley and Mrs. Katherine Davenport were married at Congleton on the Exercise Day; and on Saturday, January 9, following, he carried her from Morton to Bunbury, where he was then Minister." (Newcome's *Autobiogr.*, vol. ii. p. 297.)

He appears to have been a regular Conformist, although his two brothers-in-law were Mr. Thomas Case, M.A., one of the Westminster Divines, and Mr. John Angier, the venerable Minister of Denton.

He resided for some years at Turf Moss, and officiated at Stretford, owing to the want of support for a regular curate there, and at this small chapel three of his children were christened, and one buried, as appears by the Register Books:

1. "Francis, son of Francis Mosley, Minister of the Word of God, and Fellow of the College of Manchester, born 19th May and baptized 8th June, 1665." He became Rector of Rolleston about 1693, and *ob.* there 1739, *æt.* 73, having had six sons and seven daughters.

2. "Oswald, son of Francis Mosley, Fellow of Manchester College; born 28th May and baptised 23rd August, 1667."

3. "Meriall, daughter of Francis Mosley, of Turf Moss, clerk; born August 18, baptised 1st September, 1669. She was buried 29th December, 1669." (*Stretford Register Book.*)

His will was dated 18th May, 1699, and proved at Chester November 18th. He describes himself as Francis Mosley, Rector of Wilmslow, clerk, and "in health of body." He desired that his body should be buried at Wilmslow, or Manchester, as

his wife should think best. He gave to his son Francis and his wife £10 apiece for mourning, and to his said son all his books; £500 secured to him on mortgage by his son-in-law Joseph Hooper, of Manchester, merchant, and £100 by Thomas Butterworth, draper, he gave to the younger children of his said son Francis in such proportions, when they come of age, as Sir John Bland of Kippax Park, Bart., and William Ellis of Kiddal, Esq., and his (testator's) wife, or any two of them, should think fit; and, if there be no younger children, then the same to be given to his said son Francis. He desired his messuages and lands, formerly held as three tenements, but then as one, by Edmund Chelmerdine, to his wife for life; remainder to his daughters Anne, wife of Richard Whitworth of Adbaston, in the county of Stafford, Esq., and Katharine, wife of Joseph Hooper, merchant. He gave all his residue to his wife, who, with Laurence Wright of Mobberley, Esq., he appointed (*sic*) executors. Proved 18th November, 1699, by Katharine, the relict, only.

16th October, 1699, Katharine Mosley, widow of Francis Mosley, late Rector of Wilmslow, clerk, devised by will to her son Francis her estate, and to her daughter Katharine, wife of Joseph Hooper, and their children, Katharine, Joseph, Francis, and Anne, legacies; also the same to her daughter Ann, wife of Richard *Whitmore* of Adbaston, Esq., and their seven children—John, Charles, *Richard*, Ann, Edward, Gerard, and Francis. Proved 1702. (Piccope's *MS. Wills*, Chet. Lib., p. 206.)

His *arms* were quarterly, 1 sable a chevr. betw. three mill-picks arg. 2, three shamrocks, 3 as the second, 4 as the first.

His son-in-law Richard Whitworth was the father of the first Lord Whitworth, and his son-in-law Hooper was the father of the Rev. Dr. Hooper, Fellow of Trinity College, Cambridge.

For a notice of Mr. Mosley, who was a pupil of the Rev. Dr. Worthington, Master of Jesus College, Cambridge, and who was instructed in music by him, see Worthington's *Diary and Correspondence*, edited by James Crossley, Esq., F.S.A., p. 240,

Chet. Soc., wherein the Doctor intimates that he knew more of Church music than his pupil.

He died August 14, 1699, and was buried in the choir of the Collegiate Church, with the following inscription on a tablet :—

Depositum  
FRANCISCUS MOSLEY, A.M.  
Coll<sup>ii</sup> { Emanuelis olim } Socii  
          { Hujus per 39 annos }  
          Ecclesiæ de Wilmslow  
          in agri Cestriensi  
          Rectoris  
          Apud suos Flebilis.  
          Apud omnes Desideratus  
          interiit  
          Aug. 14, 1699.  
          Catharina vero  
Johannis Davenport de Marton  
          Armigeri Filia  
          Uxor. dum vixit charissim.  
          idem mærens vidua  
Juxta posuit ossa, Sep. 7, 1702.  
I.M.

(Arms of Mosley, as above.)

MR. THOMAS WESTON, was appointed by the King Fellow of the Collegiate Church in the year 1660, and was personally installed on the 17th September, 1660. (*Chapter Register.*) Was he a son of the Rev. Ralph Weston, Rector of Harthill, 1601–1628, or how connected with him ? \*

\* He may have been, and probably was, identical with the Thomas Weston, of Oriel College, Oxford, B.A. 1646, M.A. 1648, who was presented to the rectory of Langnum Dunnell, in the county of Denbigh, by Charles II. on the 27th June, 1660 (*Patent*

It was complained of in a petition to Sir George Booth, Bart., M.P. in 1660, that "the Fellows are none of them resident," which was regarded as a grievance by the parishioners of Manchester (Newcome, vol. ii. p. 320.) Newcome mentions Weston's civility to him in a letter, 10th December, 1660, and "thanked God for good words," which, we may conclude, would be all that he received from the courteous Fellow. (*Ibid.*, p. 134.)

Oliver Heywood attended the Collegiate Church 30th June, 1667, the Sunday after his marriage in Salford Chapel, by Mr. Hyde, and heard Mr. Weston preach (Hunter's *Life*, p. 193), and as the old Nonconformist was not censorious, we may conclude that Mr. Weston's sermon was, at least, unobjectionable to this great preacher.

In February, 1663, the College was not "in a state of efficiency," and the visitor was dissatisfied with the proceedings of the Fellows, and the Chapter made "an allowance to Mr. Weston for charges to Chester, to understand Bishop Hall's demands." (*Chapter Register*.) This had probably something to do with the absence of the Fellows from Manchester, as Newcome says "Weston lived in London, and visited Manchester five times in the year." (*Autobiography*, vol. i. p. 1.) In 1668, at a meeting of the Chapter, a lengthened discussion took place on the subject of residence, and an order was made about houses for the Fellows; and, to secure their residence, some of their own

*Rolls*); which date is consistent with the fact that in August, 1660, Thomas Weston, M.A., petitioned the King to elect him, by his own power, into Richard Hollingworth's vacant Fellowship in Manchester College, in his Majesty's gift, by want of a full chapter and non-election within 30 days after the vacancy, his relatives having suffered much. His father was a compounder at Goldsmith's Hall; his father-in-law, Sir Francis Gamull, executed at Exeter, and he obstructed in preferment by his loyalty. (*Letters and State Papers*.)

In April, 1661, Thomas Weston, Fellow of Manchester College, and Chaplain to the Earl of Clare, petitioned the King for letters to the University of Oxford to admit him to a Doctor's degree, having spent much time at Brazenose College, but being superannuated for a Doctor's degree. Henry King, Bishop of Chichester, testified to his orthodoxy, his conformity, and that he was a faithful sufferer in the King's cause. The Dean of Bangor and six others supported Weston's petition.



messuages were assigned in Manchester for the purpose, with the unanimous consent of the body. (*Chapter Register.*)

In 1669 Mr. Thomas Weston, M.A., was Rector of Christleton, near Chester, on the presentation of the Mostyn family, and continued to hold the living till 1688. In 1676 the Bishop of Chester required him to pay 20 nobles a year as a fund for rebuilding the Parsonage House, then dilapidated. (Gastrell's *Not. Cestr.*, vol. i. p. 127.)

21st May, 1669, Visitation Call of the Deanery of Manchester : (?) "Johes Weston Clicūs ; 2<sup>d</sup> Socii ejusd<sup>m</sup> Ecclīæ Excusatur."

In 1683 Mr. Thomas Weston gave £200 for the establishment of a Lecture in Mathematics in Brasenose College, Oxford. (Skelton's *Pietas Oxon.* p. 67.) In 1671 he was Bursar of the College in Manchester, being the second Fellow, and had been for ten years. He died in September, 1688, but was not buried at Manchester. (*Chapter Register.*)

Mr. Weston was either the son-in-law, or a very near relative, of Mr. Michael Buxton, of Manchester, a leading man amongst the Presbyterians of the town, both before and after the Restoration, and one of those who had signed the requisition to Henry Newcome to become Hollinworth's successor in the Collegiate Church. In 1661 Newcome lived in Mr. Buxton's house in Deansgate. (*Diary*, p. 1.)

It is remarkable that Weston's will was proved at Chester November 28, 1688, and is named in the *Index* of Wills, but could not be found.

A Dr. Francis Weston was a popular physician at Wigan in 1713, and, being a *nonjuror*, attended many Roman Catholic county families. In the *MS. Diary* of Thomas Tyldesley, Esq., of Myerscough Lodge and Foxhall, are several notices of him, and he is described as a benevolent and charitable man. "December 11th, 1713, gave Dr. Francis Weston £1. 10s., but he would only take 20s. Afterwards Dr. Weston left us : gave him 20s., which he has always took very thankfully, though too little by half, but he is a right worthy, and *not* gyping ffreeman"—not

like Mr. Mandrill, named on the 24th April, 1712, by the humourous R. C. *Diarist*, as a Manx merchant, and both apothecary, surgeon, and attorney, and, it might have been added, *smuggler*!

MR. JOHN BIRCH, fourth son of George Birch of Birch Hall, Esq., by his wife Ann, daughter and heir of John Bamford, son and heir of George Bamford, of Holt Hall, in Withington, gent., was baptized at the Collegiate Church, 7th October, 1593. He was related through his grandmother to the Chethams of Nut-hurst, and his nephew, Thomas Birch of Birch, Esq., recorded his pedigree at Dugdale's Visitation in 1664.

He was probably educated at the Grammar School in Manchester, and was of . . . College, . . . B.A. 16 . . , M.A. 16 . . .<sup>1</sup>

He was nominated Fellow of the Collegiate Church by King Charles II., and installed 17th September, 1660. (*Chapter Reg.*; Newcome's *Autobiography*, vol. ii. p. 320.)

He was apparently a personal friend of Warden Heyrick, but disinclined to Nonconformity (*ibid.*, p. 129), for Newcome names with some acerbity his "forwardness" against that party, and relates an anecdote showing that Birch still suspected that Newcome fancied he had a title to a Fellowship in consequence of his retaining in his possession the old pulpit cushion—whether "the *velvet cushion*" is not said—of the Church. This old cushion had been given by Mr. Hartley of Strangeways Hall at Newcome's instigation, and it might seem as a personal gift to the preacher, who at least claimed it as such, and the Warden and Mr. Mosley did not much sympathise with Mr. Birch's

<sup>1</sup> In February, 1662, he petitioned the King for presentation to the vicarage of Bowdon, in his gift by the vacancy of the see of Chester; and a caveat was entered on the minutes, but I do not find his name recorded in Ormerod's *Cheshire*, though there is an apparent hiatus between the years 1647 and 1669, when the name of Francis Mosley occurs. He was Chaplain to the Earl of Clare when he sent in his petition for the Fellowship of Manchester College in 1660. Newcome mentions the latter fact, and says he was house chaplain to the Earl of Clare, a young man, and single. (*Autobiography*, vol. ii. p. 323.)

proceedings, nor countenance his claim to it. (*Autobiogr.*, vol. i. p. 144.)

On the 10th February, 1667, Mr. Birch contracted with the Chapter for a lease of the tithes of the Parish of Manchester, paying an annual rent of £60 for the same, and finding bread and wine for the old church and chapels on Easter day then next ensuing and no longer. (*Chapter Register.*) In the same year he exchanged his house with the Warden, so that he seems to have resided in Manchester. The house which he thus obtained in exchange was afterwards assigned by the Chapter to his successor. (*Ibid.*)

21st May, 1669, at the Visitation Call of the Deanery of Manchester, John Birch, cler. socius, is returned as "*suspenditur*," but why is not stated.

On the 5th March, 1669, he was the Registrar of the College, when, by an act of the Chapter, it was decreed that the Warden and each Fellow should receive his income for a quarter or half a year, or three quarters, proportionable to the time he continues Warden or Fellow, the year to begin and end at Michaelmas, although the money may not be paid until about twenty days before Christmas. At the same time it was voted that Mr. Warden Stratford should have "the blacks" that "adorn" the pulpit at funerals during his continuance as Warden. (*Ibid.*)

Although he kept aloof from the old ministers of the church, whom he regarded as the usurping clergy, he was connected with some of them by very close ties. His relative Mr. Robert Birch, minister of Birch Chapel, in Rusholme, in 1647, and an Independent in his views of church government, refused to co-operate with the Presbyterian classis in Manchester. On the 13th July, 1659, Birch attended a meeting at Manchester, when it was agreed to lay aside "all unnecessary distances and unbrotherly carriages." This man was ejected from Birch August 24th, 1662, "and turned physician and surgeon."

Mr. John Birch, M.A., Fellow of the College of Christ in Manchester, died on Thursday, 10th September, 1670, and was

buried in the vaults under the high altar of the choir. On a gravestone in the vaults is the following inscription :

“Hic Sept<sup>im</sup> Jacent Exuviae  
IOHANNIS BIRCH, A.M.  
Coll. Christi apud Mancū  
Nuper Socii 10. Die 7<sup>bris</sup>  
1670.”

MR. GEORGE OGDEN, was born at Kirk-Sandal, near Wakefield, in the county of York. He was educated at Jesus College, Cambridge; B.A. 1666, M.A. 1668, per *Lit. Reg.* (obtained for him by the Duke of Manchester, why is not stated, 5th July, 1668). He is not registered as B.D., nor yet as a Fellow of his College, in the *Grad. Cantab.*, 8vo, 1824, and yet he is named as being both, on his monument in the choir of Manchester Church. He was instituted to the Vicarage of Harewood, near Leeds, on the nomination of the parishioners, in 1667.

On the death of Mr. Johnson, Mr. Ogden had obtained letters of pre-election from the King, to succeed to the vacant Fellowship, but his royal nomination was superseded by a *subsequent* royal appointment of Mr. Wroe, who was received and installed by the Warden. Great was Mr. Ogden's indignation, but the Chapter sympathised with him; and on the 30th May, 1675, it was ordered in the Chapter House that Mr. Ogden's turn should be the next, and a minute to that effect was recorded. (*Chapter Register.*) This was an unprecedented stretch of Royal power, and the decision of the Chapter an instance of submission to the Crown which could hardly be rendered without feeling that the invasion of the Chapter privilege was inconvenient, if not overbearing, especially as another Royal mandate had been issued to “elect another Fellow before Mr. Ogden's turn had come,” although the mandate seems to have issued after that secured by Mr. Ogden. However, on the 30th July, 1680, the King

commanded that Mr. Ogden should stand pre-elected, notwithstanding an order to the same effect already recorded in favour of Mr. Warburton. (*College Register*.) And accordingly, on the 24th January, 1680-1, Mr. Ogden was elected Fellow in the room of Mr. Adams. (*Ibid.*) In 1681 he was collated by Bishop Pearson to the Vicarage of Ribchester, not in 1699. (Baines' *Hist. Lanc.*, vol. iii. p. 385.)

In November, 1689, he was the Registrar of the Chapter, and a strenuous opponent of a claim made by Warden Wroe regarding the alleged right to a seat in the choir, which was conceded by Mr. Hall, Mr. Hinde, and Mr. Bolton, and confirmed by the Bishop, who held his Visitation of the Chapter on the 24th May, 1701, and ordered his determination about the Warden's seat, behind his stall, to be entered in the College Register, which Mr. Ogden took care cautiously to record in Latin. The wives of the three consenting Fellows obtained leave from the Warden to sit in the said seat during divine service. (*Chapter Register*.)

On the 2nd August, 1697, Mr. Ogden testified in the Chapter House that the right of the Warden to the "pulpit blacks" still remained, and that no order had been made to the contrary since the year 1669. (Assheton's *MS. Book*.)

Mr. Ogden was an antiquary and collector of Roman remains. Dr. Stukeley says: "The late Minister of this place (Ribchester), Mr. Ogden, collected all the coins, intaglios, and other antiquities found here in great quantities, but his widow, as far as I could learn, disposed of them to Mr. Prescott of Chester. Many urns have been found hereabouts, but all lost and disregarded since Mr. Ogden's death, who collected such things." (*Itiner. Curios.*, vol. ii. pp. 36, 37; see also Whitaker's *Whalley*, p. 21).

Ogden was the personal friend of Dr. Charles Leigh, the antiquary, whose vanity, pretence, and ignorance are severely lashed by Dr. Whitaker. Mr. Crossley of Manchester, my very learned and excellent friend, says: "In looking over the books of the Rev. Minor Canon Johnson, which are to be sold

to-morrow (March 10, 1864), I fell in with an autograph letter, dated Chester, June 2nd, 1692, from Bishop Stratford to the Rev. George Ogden, Fellow of the Collegiate Church and Incumbent of Ribchester, who was non-resident on his living, preferring Manchester to the old station of the Romans. It is an admirable letter of Episcopal remonstrance, and does Stratford great credit”:

To Mr. Ogden.

Sir,—I doubt not, but you well remember, that you promised the last year that at May next you would betake yourself to your Vicarage, and for ye future you would personally reside upon it, Tho’ the time then prefix’d by you be now past; yet (as I am inform’d) you have not perform’d your promise. I therefore beseech you once more to consider the obligation you are under to residence; not only from ye p’mise you made to me, but from ye Laws of our Church, and from ye oath you tooke at your institution into your Vicarage, and from many other Sacred ties, which I now forbear to mencon. If you shall say that you are not by youre oath oblidge’d to reside because B’p Pearson dispensed with your absence: I question not but your own Conscience will say ye contrary; because you cannot but know, that your Dispensation expir’d many years since.

ffor I find in ye Register, that you was dispensed with no longer, than you could wth convenience finish the repairs of your Vicarage-house; and yt your Dispensation bears date Aug. 31, 1682, that is almost 10 years agoe.

Now I appeal to yourself, Whether you could not have conveniently finish’d ye repairs of your house in fewer years than ten? yea Whether you could not have conveniently finish’d them in one year? I pray let me know speedily, whether you intend forthwith to reside or to resigne. I prsent my service to your Lady. I am, Sir, your affectionate brother,

N. CESTRIENS.

Chester, June 2, ’92.

To Mr. Ogden.

Sir,—I hope you are by this time come to a resolucon about Ribchester; whether to reside or to resigne. You own your self to be

B B

under ye obligacons, not only of former p'mises but of other sacred and solemne ties to reside ; and the more your obligations are the stronger is the bond induced by them.

But you add, yt your residence is equally requir'd in both places, and you presume you are as much in point of conscience to ye one place as ye other. I suppose you was not of this opinion ye last year, when you promised (without reserve) to goe the next May to Ribchester, and to make your residence there. And tho' I will not deny your obligation to reside at Manchester, yet yt your obligation to Ribchester is the stronger will be manifest (to omitt others) by these 2 Consideracons.

First yt the oath of perpetual residence at Manchester is disjunctive ; viz. Either perpetually to reside or freely to submitt to ye penalty : So yt iff you voluntarily pay the mulct, impos'd in case of non-residence you do not violate your oath, tho' you do not personally reside.

2ly That you had Institution to Ribchester, and the care and charge of all ye Souls in ye parish committed to your trust ; which you had not at your Admission at your ffellowship of Manchester.

I have much more to say upon this subject, but shall reserve it to a more free discourse by word of mouth. I desire you therefore to come to me with all ye speed you conveniently can ; it will cost you but one day's time. I shall treat you not only as a Clergyman (as you desire) but as my Brother ; I shall desire nothing of you, but what I shall give you such reasons for, as (I am confident) your own Conscience will approve of. I pray present my respects to your Lady.

I am, Sir, your affectionate Brother,

Wigan, July 8, '92.

N. CESTRIENS.

In a letter from Sir Henry Cooke of Wheatley, Bart., dated August 18th, 1663, and addressed to Mr. Ogden, at that time an undergraduate at Cambridge, he mentions having received from him "two Latin letters," and of his having "now grown to years of discretion," and promising him his patronage. It is clearly the letter of a warm friend, if not relation. On the 22nd November, 1690, Bishop Stratford addresses him in Manchester in a courteous and friendly style, claiming certain arrears due to him as Warden of Manchester, and thanking Mr. Ogden for his

letter, which, "owing to the soreness of his eyes, it must have been irksome to write". The Bishop says: "I desire my regards to your Lady," which, I presume, meant his wife. On the 5th November, 1632, Dr. William Cooke replied to a letter of Ogden's on the law of Residence; and whilst he maintained that Bishop Stratford's view of the law on the subject was correct, he regrets that his lordship should insist upon Ogden's residing at Ribchester, as he allowed others of his clergy to be absent from their benefices. The Vicarage House at Ribchester was stated to be at that time in a fit state for the incumbent to occupy, and there seems to have been no pretence or excuse for the Vicar's non-residence, except that he liked Manchester better.

This Dr. William Cooke who was Ogden's friend and correspondent was the President of Jesus College, Cambridge, and on the 2nd June, 1674, certified along with others that he, the said Dr. Cooke, "and no other," was the college tutor of Mr. George Ogden at that time minister of Harewood, near Leeds.

In a letter from Josiah Poole of Ribchester (probably the parish clerk or schoolmaster) addressed to "Dr. Ogden in Chester," and dated November 27th, 1738, the writer states: "Your father succeeded William Ingham, the Vicar of Ribchester, who was buried here October 25, 1681." (*Abstract from the Original, penes James Crossley, Esq., F.S.A.*)

Mr. Ogden died at Manchester, and was buried in the church, July 27th, 1706. Dr. Hibbert-Ware's copy of his monumental inscription gives his age "*æt.* 70," but query.

He married (1) Deborah, widow of . . . Lowe, of Manchester, May 5th, 1670. He married (2) Frances, daughter of . . . . . who was buried in the Collegiate Church, July 7th, 1703. (*Register Book.*) He married (3) Alice, daughter of Mr. Thomas Haworth, of Manchester, spinster, per license, November 7th, 1703. (*Ibid.*)

He left issue two sons (1) Thomas, who died March 13th, 1718, and (2) George, who married Eliz<sup>th</sup> . . . . ., and had issue Catherine, daughter of Mr. George Ogden, jun., baptised at



Manchester, October 4th, 1696, and Elizabeth, wife of Mr. George Ogden, jun., was buried there November 20th, 1696. (*Register Book*.)

If the son, George Ogden, was in holy orders he may have been of St. John's College, Cambridge, B.A. 1694, M.A. 1698. *Query* if the Dr. Ogden named above.

On a gravestone in the vaults of the Collegiate Church :

“ Here was Buried the Body of  
the Reverend GEORGE OGDEN,  
Fellow of Christ Church College in  
Manchester, July 27, 1706.  
Thomas his son dyed 18 March,  
1718.”

On an oval marble tablet in the chancel, near St. Mary's Chapel, fixed to the pillar :—

“ In the  
choir of this church  
Lieth interred the Reverend  
GEORGE OGDEN, B.D.  
Born at Kirksandal in the  
county of York.  
Fellow of Jesus College in Cambridge.  
Vicar of Harwood, near Leeds,  
1667.  
Fellow of Christ's College in  
Manchester, 1670.  
Vicar of Ribchester, 1681.  
He died 1706,  
aged 7 . . .  
George Ogden his Son  
Erected this monument  
to his memory.

Sam<sup>l</sup> and John Hope.

Manchester, fecit.”

The arms upon Mr. Ogden's monument are, sable on a fess between six acorns stippled or, three oak leaves vert. Crest—A Boar passant sable, under an oak tree ppr.

The will of Mr. Ogden is dated 23rd July, 1706. He describes himself in it as George Ogden, of Manchester, Clerk, one of the Fellows of Christ's College in Manchester, his body to be buried at the discretion of his executrix. He refers to a deed dated 30th January, 1704, whereby he conveyed to Thomas Haworth, of Salford, gent., and Robert Asheton of the same, Clerk, Fellow of Christ's College in Manchester, Richard Tompson, school-master of the Free School in Manchester, and George Corbishley, of Manchester, gent., and their heirs, all that messuage called Diversledge Farm in Rothwell, in the county of York, in the tenure of John Gaskell, and the lands there in the occupation of Charles Barnard, to hold to himself (Ogden) for life, and remainder to Alice his wife for her life; remainder to his 1st, 2nd, 3rd, &c., sons in tail. He confirmed the same by his will. If his issue died under 21, he thereby gave and devised all the said lands, tenements, and hereditaments to such charitable uses as his said wife by her last will or other deed in writing should appoint. He gave to his brother Samuel Ogden 20s. in lieu of any claim he might have to the said lands, and he had already placed his said brother in a good condition. He gave all the residue to his wife, and to such children as he might leave at his death, and appointed his wife sole executor.

Signed, GEORGE OGDEN.

Proved at Chester, August 12, 1706.

Arms and crest as above.

MR. MICHAEL ADAMS, of [St. John's College, Cambridge], M.A. 1660, B.D. 1667. On the 6th April, 1665, in compliance with a mandate from the King, the Chapter, "in humble obedience," did pre-elect Mr. Michael Adams,<sup>1</sup> Domestic Chaplain to the Right Honourable Charles, Lord Gerard, into the

<sup>1</sup> Michael Adams, Clerk, is named in the patent rolls (13 Charles II.) as Rector of

next vacant Fellowship of the College of Christ in Manchester (*Chapter Register*); but on the 22nd September, 1670, the Warden and Fellows asked Mr. Adams whether he would waive and decline his pre-election by virtue of his Majesty's mandamus, and, on his assenting to do so, they proceeded to elect him Fellow in the room of Mr. John Birch, and the late Fellow's house of residence is assigned to him by the Chapter. (*Ibid.*) The wanton meddling of the Crown and its Ministers in the appointment to Fellowships with which they had no concern was very offensive to the Chapter. It was this interference on the part of James II. with Magdalen College which led to serious results, only in that case he nominated an ineligible President, unqualified by the statutes of the College. The King here usurped a right, and it was an infringement on the right of election; but loyal sons of the church submitted to a system which they did not like, just as Deans and Chapters do now with regard to the nomination of Bishops. The Great Charter, which recognizes the freedom of the Church, is continually violated, but, as the Chapter of Manchester did not complain either of its violation, or of the violation of their own Charter, they were continually subjected to these invasions of their capitular right. They, perhaps, could not object to the King's nominee on the score of want of learning or morals, and they might have no personal objection against him, although it may be suspected that there was some nepotism or jobbery behind the scenes. It often happened at this time that the sons of men who had been impoverished by their loyalty to Charles I. were thus promoted. And it was the opinion of Dr. Parkinson that the King's mandamus to the Warden and Fellows was merely a recommendation to strengthen the interest of the candidate, and differed widely from the Royal letters to a Dean and Chapter to elect a

St. John's, Ilkeshall, in the county of Suffolk, in the diocese of Norwich. He witnessed the will of Roger Barlow, of Manchester, made in 1678. (*Manchester Court Leet Records*, vol. vi. p. 72.)

Bishop ; but this was not the opinion of the lawyers in 1728. (See Byrom's *Remains*, vol. i. p. 293, Chet. Soc.)

Mr. Adams seems to have been a man of business habits, and much trusted by the Chapter. On the 12th March, 1671, he was commissioned by that body to attend (with a copy of their Charter) the Assize at Lancaster, on a trial between Sir Cecil Trafford and the College regarding their rights, &c. ; and on the 3rd June, 1672, Queen Elizabeth's Charter was delivered by them to Mr. Adams to be made use of before the Judges in the same trial. At the same time Mr. Adams was entrusted with the Foundation Charters of Henry V., Philip and Mary, and Charles I., which shows that the College papers were in existence after the supposed destruction of them by Cromwell's soldiers, and the great fire.

Mr. Adams complained to Bishop Stratford of the *witchcraft* of one or more of the Parish of Manchester, and seemed to think it likely that the art was practised there, leading to the inference that he kept to the old faith, and did not disagree with his contemporaries, Fairfax, Henry More, and Judge Hale. (Piccope's *M.S. Book*.)

He was collector of the revenues of the College in 1671. He died and was buried at Manchester 28th December, 1680. (*Register Book*.)

His circumstances were a little better than those of Mr. *Abraham Adams*, a famous and almost contemporary *Parson*, who was much endeared by his friends, and so well recommended to a Bishop that at the age of 50 he was presented with a handsome living of £23 a year, which, however, he could not make any great figure with, because he lived in a dear country, and was a little encumbered with a wife and 16 children ! Mr. Michael Adams' children baptised at Manchester were : Jane, daughter of Mr. Michael Adams, one of the Fellows, and Mary his now wife, baptised January 15, 1670-1 ; Elizabeth, baptised September 21, 1673 ; Ann, baptised July 12, 1675 ; John, baptised January 24, 1676-7 ; Michael, baptised January 3rd,

1677-8; Mary, baptised March 25, 1679; Sherland, baptised August 25, 1680.

Mrs. Mary Adams, widow, buried in the Collegiate Church May 22, 1721. (*Register Book*.) She was left with an infant four months old at the death of her husband, and remained a widow 41 years; she was "a widow indeed."

Roger Adams, the original proprietor and publisher of the *Chester Courant*, was a Manchester man, and here was born, in 1717, his son, Mr. Orion Adams, who died near Chester in indigent circumstances in 1797 (see *Gent. Mag.*, vol. lxxvii., part 1, p. 445), probably connected with this Fellow.

MR. THOMAS HALL, of Corpus Christi College, Cambridge, where he graduated B.A. 1672, M.A. 1688.<sup>1</sup>

He obtained a Royal mandate from the Earl of Sunderland on the 16th December, 1684, for a pre-election to a Fellowship. (*Chapter Register*.) He had probably been brought up with some of the gay roysterers of the time of Charles II., and had strong feelings on the subject of the Roundheads, although a relative of the Rev. Edward Gee of Manchester, a Presbyterian minister, and of the grandmother of Major-General Ralph Worsley of Platt Hall, near Manchester. (Piccope's *MS. Book*, p. 396.)

On the 24th August, 1678, he was instituted to the Vicarage of Eccles, on the nomination of Charles II., which he held at his death. (Baines' *Hist. Lanc.*, vol. iii. p. 119.)

On the 9th October, 1688, he was elected Fellow, and installed in the room of Mr. Weston, deceased. (*Chapter Register*.)

In 1714 he was the Senior Fellow and Vice Warden. (*Chapter Register*, vol. ii.)

He died in 1720, and not in 1715, as stated in Byrom's *Remains*, vol. i. p. 294, note.)

I think he was not of the Halls of Hermitage, nor, as has been

<sup>1</sup> In the *Cambridge Register* the dates given are A.B. 1668, A.M. 1672.

suggested to me, father of Richard Edward Hall, born 1703, *ob.* 1793, *æt.* 90, and whose daughter, Miss Frances Hall, left £40,000 in 1828 to the Manchester charities. (See Hibbert-Ware's *Hist.*, pp. 331-354.

These Royal mandates were the disgrace of the Church, and no true Churchman can remember the time of Charles II. and James II. without feeling shame for his country, and almost for human nature. "England so sunk, depressed, vile and abject—all party spirit, no national feeling, Whig and Tory alike base—*rogues all*. It was the *Bishops* who saved us, and to be saved by such Bishops reminds us of Beelzebub casting out devils!" (Southey's *Letters*, vol. ii. p. 104.)

MR. RICHARD Warburton, son of John Warburton of Bury, in the county of Lancaster, and baptised there 28th March, 1651, having been born on the 17th of the same month. (*Bury Register Book*.) Mr. John Warburton, M.A. of St. John's College, Cambridge, was Curate of Bury 1664-1667, but I do not know that he was there before the Restoration, and the father of Richard Warburton is not styled "clerk" in the *Register Book*. His father was more probably John Warburton, of Bank and Walshaw, by a daughter of John Holt of Hollingrove. His father was a Royalist, and John, his second son, went into Ireland on account of the family having been persecuted by Cromwell's party. From him descended Mr. Eliot Warburton, the traveller, who attempted, but signally failed, to connect his family with that of the Warburtons of Arley, in the county of Chester. Of his family, however, was Benjamin Warburton of Bury, who, by his wife Mary, daughter of Mr. Michael Buxton of Manchester, was father of Mr. John Warburton, F.R.S., F.S.A., Somerset Herald, Antiquary, &c.; born February 28, 1681, and died in 1759.

On Feb. 16, 1679-80, Mr. Richard Warburton, M.A., obtained a Royal mandate that he should be pre-elected Fellow of Manchester College for the next vacancy (*Chapter Register*), but,

finding that his privilege was likely to be lost, on the 4th August, 1681, he delivered to the Chapter another mandate for his election, and on the 3rd May, 1684, he was elected Fellow in the place of Mr. Richard Wroe, who, on the preceding day, had been installed Warden of the College. (*Chapter Register*.)

He was of Brasenose College, Oxford, B.A. 1667, M.A. 1669. Proctor 1677. (Le Neve, vol. iii. p. 495.)

He was instituted to the Rectory of Middleton on the nomination of Sir Ralph Assheton, Bart., on the death of Mr. Symonds in 1682. In 1689-90 Mr. Richard Warburton, Rector of Middleton, answered the Bishop's Visitation Call. (*Lanc. MSS.*, vol. xxii.)

Mr. Warburton was a relative of the Rev. Thomas Weston, the Fellow, but how connected I have not discovered, except it was through the Buxtons. He had lived at Manchester before he obtained his Fellowship as, on November 27, 1679, Frances, daughter of Mr. Richard Warburton of Manchester, Clerk, was baptised at the Collegiate Church. (*Register Book*.)

Ann, daughter of Mr. Richard Warburton, Rector, baptised at Middleton, 2nd January, 1683-4.

Frances, daughter of Mr. Richard Warburton, Rector, baptised at Middleton 19th March, 1684-5; buried there 4th June, 1686.

George, son of Mr. Richard Warburton, Rector, baptised at Middleton July 29, 1686; buried there 17th February, 1687-8.

John, son of Mr. Richard Warburton, Rector, baptised at Middleton October 14, 1687; buried there July 30, 1688.

Mary, daughter of Mr. R. Warburton, Rector, baptised at Middleton April 8, 1689. (*Parish Register Books*, Middleton.)

Mr. Warburton died in or about 1697, as tuition was granted at Chester 25th February, 1697-8, of Thomas, Richard, Ann and Mary Warburton, minors, his children.

The Rev. John Halliwell, M.A., Curate of Middleton and Head Master of the Grammar School, by will dated 9th May, 1701, desires that "five Books called Poole's Synopsis," may be delivered to his friend Mr. Thomas Warburton of Partington, in

the county of Chester, clerk, "which of right belongeth to him."  
(*Lanc. MSS.*, vol. xxvi. p. 205 ; *Pike House*.)

In Sir Peter Leycester's time John Partington and Thomas Warburton were the principal proprietors of Partington, in the parish of Bowdon (Gastrell's *Not. Cestr.*, vol. i. p. 314), and Ormerod states that they held their lands there from an ancestor of the same name living 13 Edw. II., 1319 (vol. i. p. 412). What relation this "clerk" was, if any, to the Rector of Middleton, I have not discovered.

In the disbursements of the estate of Edward Chetham of Smedley, Esq., in 1684, by the executors, James Chetham and Thomas Minshull, Esq., occur these items :—

"Pd Mr. Lawton, Minister of Newton, his wages . . . 0 15 0  
Pd Mr. Warburton for his Funeral Sermon . . . . 3 0 0"

August 2, 1695, Mr. Richard Warburton, Rector of Middleton, aged forty years, deposed, in a trial *Chetham v. Chetham*, that five or six years ago he visited Mr. James Chetham at Smedley, when he expressed himself as follows : "That he had made it his observation all the days of his life that no estate ever prospered wherein an elder brother was disinherited ;" and Mr. Warburton better remembered the words because George Chetham did repeat the same, or the like words, thrice over, and some time after he (Mr. Warburton) being in company with James Chetham of Turton, Esq., a relation to the said James, deceased, and having heard that James was about to settle his estate upon his younger brother George (the defendant), and thereby disinherit Edward, his elder brother, he told Mr. Chetham of Turton that it would be well that James Chetham should be reminded of what he had said to deponent. Mr. Chetham said he thought deponent ought to do it, but having found that his reception at Smedley was not so kind and free as it once had been, he declined ; but Mr. Chetham then said he would do it, and deponent believes he did so, but does not know the result.  
(*Chetham Evid.*)



MR. JOHN HINDE, supposed to be a descendant of the Rev. William Hinde, B.D., who married Margaret, daughter of William Fox of Rhodes in Prestwich, and the biographer of his brother-in-law, John Bruen, of Bruen-Stapelford, in the county of Chester, Esq. (*Lanc. MSS.*, vol. xxxvii. p. 9.)

On the 3rd March, 1680, he was elected Chaplain in the place of Mr. Browne, who resigned his office. (*Chapter Register.*)

In 1681 he had a fever, and his wife caught it and died, his mother being then living. Henry Newcome said Mr. Hinde was a tolerably quiet man, useful, and kept out a worse (*Autobiogr.*, p. 237)—which is not very extravagant praise.

In 1682-3 the old Presbyterian minister seems to have thought that Mr. Hinde had been elevated, and became consequential by his second marriage with Mrs. Page's wealthy daughter, and had learnt to reflect and rail. (*Autobiogr.*, p. 237.) It is just possible that he saw the political and religious bearings of Nonconformity, and looked with suspicion upon an influential party too strongly opposed to his sober and more regular views.

On the 1st December, 1689, Thomas Mynshull of Chorlton Hall, gent., conveyed to the Rev. John Hinde, Chaplain of the Collegiate Church, and to five others, messuages and lands in Hanging Ditch in trust, and with the rents and issues to bind apprentices poor boys in Manchester of the Established Church, and a Chaplain of the Collegiate Church to be always one of the trustees. (See *Charity Comm. Report.*)

In 1690 he officiated at Blackley, and is supposed to have been incumbent.

He also officiated at Didsbury, in 1700, but does not appear to have been the incumbent. (*Hist. Didsbury*, p. 92); and was probably at one time incumbent of Stretford.

On the 7th September, 1699, having been nearly twenty years one of the Chaplains, he was promoted from that office to a Fellowship in the place of Mr. Francis Mosley, deceased. (*Chapter Register*, vol. 1.) He enjoyed his dignity for a short time only.

Mr. Hinde's first wife died in 1681. He married, 2nd, Mrs. Ann Page, daughter of Mr. William Page, late of Manchester, woollen draper, deceased, by his wife Ellen, daughter of John Bullock of Wigan, gent. Mr. Hinde was married at Blackley September 14, 1682. (*Manchester Register Book.*)

In the will of Mrs. Ellen Shuttleworth of Manchester, widow of Edmund Shuttleworth, Esq., and formerly the relict of Mr. William Page, amongst her other children she mentions Ann, wife of Mr. John Hynde of Manchester, clerk, and one of the daughters of William Page, gent. Her will is dated April 20, 1695, and she bequeathed £50 to the poor of Manchester. (Vol. xxii. p. 449.) Her father was also a benefactor to Wigan.

October 8, 1689, Ellen, daughter of Mr. John Hinde, one of the Chaplains, was baptised at the Collegiate Church. (*Register Book.*)

The Rev. John Hinde, M.A., Fellow of the Collegiate Church, was buried there November 30, 1703.

In his will dated November 8, 1703, Mr. Hinde describes himself "John Hinde of Manchester, clerk, and likewise one of the Fellows of the Collegiate Church of Manchester (no word of his creed)—being seized of one close of land which I lately purchased in Salford from the executors of Captain Adam Byrom, late of Salford, gent., deceased, called the Ashcrofte, to me and my heirs for ever, having been bought with part of my wife's portion; I therefore devise the same to her my loving wife Anne for her life, and after her death to my daughter Ellin Hinde and her issue, and in default, to my said wife in fee. My messuage in Fennell-street, under lease from Mr. Dauntsey, of Agecroft, wherein I do now dwell, I give to my said wife for her life, and the reversion to my said daughter Ellin and her heirs for ever. I give to my wife all my goods, linen, plate, gold and gold rings found at my death in any part of my house in Fennel-street, except two gold rings and one broad piece, and these I give to my daughter Ellin. Allso I desire that my wife doe distribute thirty pounds out of my personal estate to and amongst such

poor people as shee in her discretion shall think fit. I give to my cousins Peter Baylie and Elizabeth Hulme one guinea each. The residue between my wife and daughter, and my wife executrix. These being witnesses—Edward Scott, John Lomax, G. Pigot.”

*Arms*—on black wax, ermine three mascles conjoined, in the centre a crescent. *Crest*—a hind’s head erased.

Proved at Chester 27th May, 1704.

Mrs. Anne Hinde, widow, who died in 1724, by will dated 11th February, 1723, proved 25th December, 1725, devised her closes in Salford and messuages and lands in Fennell-street, except those in the possession of the Rev. Mr. Aynscough, and the residue of her personal estate in trust of six persons for the instruction of ten children of Manchester and ten children of Stretford, whose parents did not receive parish aid, in reading the Bible, writing, and the Church Catechism, which latter they were to say once a year in Manchester Church or Stretford Chapel, on a Sunday: the boys to be provided with green frocks and other articles of dress, and the girls with green gowns, &c. Prayer Books and other books of instruction were also to be provided, and a power of appointing fresh trustees is given.

In the nave of Manchester Church is a monument to her memory, erected in the year 1788 by her then trustees, four in number. At that time fifty children received instruction. It is stated that “she lived a pattern of exemplary piety,” and died in the year 1724, aged 70 years.

July 3, 1725, the Rev. Radley Aynscough, writing to Bishop Gastrell, says:—“Mr. Hinde’s widow was also a principal benefactor to Stretford Chappel, and Mr. Moss will inform your Lordshipp of her other charities.” (*Letters Reg., Cestr.*)

Mrs. Hinde’s Charity is now worth £200 a year. (*Charity Comm. Report*, p. 171.)<sup>1</sup>

<sup>1</sup> The present annual income, as ascertained from the audited accounts, varies from £120 to £126. There are now sixty scholars on the foundation, *i.e.* thirty boys and thirty girls, one half of this number being derived from Manchester, and the other from Stretford. Once every year, in Ascension week, all the scholars are gathered together

MR. ROGER BOLTON, probably descended from the Rev. Adam Bolton, Vicar of Blackburn (1631-1639), and connected with the Rev. Sam. Bolton, D.D., of Lincoln College, Oxon., Chaplain to Charles II., and Prebendary of Westminster, who was the grandson of the famous Robert Bolton, Fellow of Brasenose, a native of Blackburn, educated there, and afterwards Rector of Broughton, in the county of Northants. (Nichols' *Collect.*, vol. vii. p. 374.)<sup>1</sup>

Roger Bolton was of Jesus College, Cambridge, B.A. 1677, M.A. 1681. He was elected Chaplain of Manchester Collegiate Church October 5, 1694 (*Chapter Register*), and on the 18th December, 1699, he obtained from the Crown a pre-election to the next vacant Fellowship (*ibid.*, vol. i.), and was elected by the Chapter on the death of Mr. Warburton, April 3rd, 1701. (*Ibid.*)

He subscribed the Articles before Bishop Stratford, November 29, 1699. (*Piccope*, p. 261.)

He was instituted to the Rectory of Taxall, in the county of Chester, October 26, 1703, but the value of the living was only £41 per annum (Gastrell's *Not. Cestr.*, vol. i. p. 306); but he seems at the same time to have held the curacy of Stockport along with this benefice and his Fellowship—not a very dignified position. He had no great affection for Manchester, as it was

in St. Matthew's Church, Stretford, and after being duly catechised, are provided with a substantial repast. They retain the green-coloured dress, only of a darker and less conspicuous shade. Mrs. Hinde's monument, above alluded to, read as follows: "Sacred to the Memory of Mrs. Ann Hinde, widow of the Rev<sup>d</sup> John Hinde, formerly Fellow of this Church. She lived a Pattern of Exemplary Piety, and the present Trustees have erected this monument as a grateful remembrance of her distinguished Charity to the Poor of Manchester and Stretford by the establishment of the *Green Gown School*, for the clothing and educating twenty-four poor children, which by good management, and a concurrence of fortunate circumstances, are in the year 1788 increased to the number of fifty. She died in the year 1724, aged 70. James Gardner, James Harrison, John Entwistle, Thomas Chadwick, Esq<sup>rs</sup>, Trustees."

<sup>1</sup> Not to be confounded with Dr. Sam. Bolton, Vice-chancellor of Cambridge University, of whom there is some information in *Trans. Lanc. and Chest. Antiq. Soc.*, 1888, pp. 67-73, and in the *Dict. of National Biography*.

said "he seldom came to town but when he came for his money, and then he could scarce stay to preach a sermon; and yet he did not pay the accustomed fines called 'absence money'—much to the annoyance of Warden-Bishop Peploe."<sup>1</sup>

He was a high churchman, and much esteemed by Bishop Gastrell, who appointed him in 1718 a commissioner to ascertain the value of the livings in the Deanery of Manchester preparatory to the operation of the Act of Queen Anne for the augmentation of poor benefices. (*MSS. in the Registry, Chester.*) He was also in the Commission of the Peace for the county, and probably the first Manchester clergyman that ever was.

From March 1st, 1708 to 1709, he was incumbent of Didsbury, which brought him labour and responsibility, but little emolument. He was also a Surrogate of the Chancellor of Chester.

He had held the Rectory of Taxall only a few years, as in 1726 the patron appointed a Rector on the resignation of Mr. Bolton's *successor*, but how or when Mr. Bolton resigned is unknown. (*Ormerod's Hist. Chesh.*)

He had a son who was in holy orders, but who died young. (See *Lanc. MSS.*, vol. xliii. p. 89.)

<sup>1</sup> Mr. Bolton also held the Perpetual Curacy of Gorton Chapel, which he resigned in 1728. Whether he discharged his clerical obligations diligently, or perfunctorily, may be left an open question. In a letter to Byrom, from Dr. Deacon, the writer says: "His lordship left orders with Mr. Birch to tell the Chapelwardens of Gorton that they should not suffer any clergyman to assist Mr. Bolton at that chapel, so that the old gentleman will be obliged either to throw up that cure, or do all the business himself." (*Byrom's Remains*, vol. i. part 1, p. 249, Chetham Society's Publications.)

In relation to this other charge of having seldom come to Manchester except for his money, E. Byrom, writing to John Byrom in 1743, said: "The Bishop proceeded to enquire a little further into the case of the absent monies, and proved first (by Chapter books) the election of Mr. Bolton and Mr. Copley, and their deaths, and said that the poor had been cheated out of a very great sum of money, being the absence monies of these two Fellows." (*Loc. Cit.*, vol. ii. pp. 347, 356.)

In order fully to understand the nature of the above charges made, whether rightly or wrongly, the following paragraph from Queen Elizabeth's Charter is needed—to wit, that "Eightpence of each absentee Fellow shall be faithfully distributed by the Fellows or Fellow present in bread, drink, food, or money, to the poor of the town, or of the parish, on every day on which the Warden or Fellows shall be absent."

His sister married Mr. Bankes, father of the Rev. Adam Bankes, afterwards a Fellow.

He was connected with the Rev. Edward Bolton, Incumbent of St. Mary's, Rochdale, who had property and relatives in Blackburn.

Henry Bolton, of Leigh within Pennington, yeoman, by will dated 3rd January, 1723-4, bequeathed to his cousins Brideoak of Leigh and Chetham, and to his cousin Roger Bolton, Fellow of the Collegiate Church in Manchester, and to his brother James Bolton, of Blackburn, certain legacies.

It would be interesting to know the degree of relationship between Roger Bolton and Ralph Brideoak, who was born at Cheetham Hill in 1612, and died in 1678 Bishop of Chichester.

The *Arms* which he used were—Arg. three bird bolts in fesse gules.

He died on the 14th May, 1735, aged 82 years. His monument in the Collegiate Church :

Exuviæ

REV. ROGERI BOLTON, A.M.

Hujus Ecclesiæ Socij

Depositæ Pr. Id. Maij

Anno { Salutis M.D.CCXXXV.  
Ætatis LXXXII.

Mariæ Uxoris Depositæ Pr. Id. Apr.

Anno { Ætatis LXXXI.  
Salutis M.D.CCXXVI.

Samuelis filij Rogeri Bolton, A.M.

Depositæ VII. Cal. Apr.

Ætatis XXVII.

Salutis M.D.CCXVII.

Necnon Rev : Admi Bankes

A.M. Hujus Ecclesiæ Socij.

Prædict : R. Bolton Soro

Filii depos : 11<sup>mo</sup> Calend : Mar :

Anno { Ætat : 56  
Salut : 1751.

On a small brass plate at the foot of the Monument :

Ellena Bankes

Deposit. Feb. 9. Anno Dom. 1757, ætat. 74.

Eliz. Bankes

Deposit. 26. Nov., Anno Dom.

1770, ætat. 70.

MR. CHARLES WHITWORTH, son of Richard Whitworth of Adbaston, in the county of Stafford, Esq., and of his wife Ann, daughter of the Rev. Francis Mosley, M.A., formerly Fellow, and brother of the first Lord Whitworth, was descended from a younger branch of the old family of Whitworth of Whitworth Hall, in Newton, in the parish of Manchester.<sup>1</sup>

In 1720 he was elected by the Chapter to succeed Mr. Hall in his Fellowship, but, owing to the quarrel with the Warden, he does not appear to have been formally installed, and this technical omission led afterwards to a serious altercation on the part of the Crown with the Chapter, although not until his death had enabled the latter to elect a Jacobite successor. (Byrom's *Rem.*, vol. i. p. 293.) He was first cousin of the Rev. Dr. Hooper, Chetham's Librarian. (*Ibid.*, p. 171, note.)

It may be named that the Crown, in its exercise of an overbearing authority, proceeded to appoint Mr. Heber a Fellow, entirely ignoring Mr. Whitworth's election. This the Chapter resisted, and Heber was never installed, as the doubtful point of law remained unsettled.

Mr. Whitworth was inducted to his living in Kent, March, 1724, and left Manchester. (*London Evening Post*; Byrom's *Rem.*, vol. i. p. 70.)

<sup>1</sup> Charles Whitworth, of Trinity College, Cambridge, graduated A.B. in 1699.

MR. JOHN COPLEY, son of Edward Copley of Batley Hall, near Dewsbury, grandson of John, Lord Savile of Horsley [Pontefract], by his second wife, Beatrix, daughter of Adam Hulton of Hulton, Esq., and his wife Grace, daughter of Edmund Howarth of Howarth, near Rochdale, gent.

[Edward, elder brother of] John Copley was two years old at Dugdale's Visitation of Yorkshire in 1666. John Copley matriculated at Trinity College, Cambridge, and graduated B.A. in 1688, and M.A. in 1692. On December 13, 1703, Mr. John Copley, M.A., was pre-elected by the Chapter of Manchester Collegiate Church to the next vacant fellowship. This pre-election is signed by all the members of the Chapter, including Mr. Assheton, who was not admitted and installed into his Fellowship until the 27th of December following.

The Copleys of Batley were great sufferers for loyalty in the Civil Wars, and heavy compounders with the Parliament, as well as the Copleys of Sprotsborough (Dring's Catalogue), but this circumstance had not influenced his pre-election so much as local ties. On the 29th of July, 1706, Mr. Copley was elected Fellow in the room of Mr. George Ogden, deceased.

Mr. Copley was an early friend, and became afterwards by his marriage, a connexion of Dr. John Byrom, of Manchester, and was of great service to him when, as an undergraduate, he entered Trinity College, Cambridge, in 1709.

He was a strong Tory, and a very able opponent of the arbitrary measures of the Warden Peploe in his granting leases of the College lands. His arguments and speeches are recorded in Byrom's *Remains*.

Bishop Peploe, in his unseemly political disputes with the Chapter, alluded, with very bad taste, to some ill-favoured scandals touching Mr. Copley, and clearly endeavoured to cast personal obloquy on him. Peploe exclaimed, in reply to an observation "Heal the bleeding wounds of the Church! they are owing to the wicked lives of many who profess themselves members of the Church, and the scandalous lives of some of the clergy!"



The expiration of Lent and Shrovetide was apparently not regretted by him, and the antiquity and hospitality of Christmas were well observed. It is recorded, in short-hand, by Dr. Byrom his friend, that he unostentatiously dispensed his charities and hospitalities; in the one case to all who required his aid, and in the other to his friends generally. Peploe personally disliked him, and I fear Copley's strong Saxon language was not always in accordance with "yea" and "nay" when he spoke of the — Warden. He was Rector of Thornhill in 1714-32, and also of Elmley before 1712, in the county of York, both livings being in the patronage of [his kinsman Sir George Saville, Bart., ancestor in the maternal line of the Earls of Scarborough.]

He married, at the Collegiate Church, December 5, 1714, Mrs. Elizabeth [Ellen] Diggle. She was one of the Manchester beauties, celebrated by the poets of the day, and daughter of Mr. James Diggle, by Katherine, daughter of William Page, of Manchester, woollen draper. There is a fine portrait of her at Batley, and an engraving of it was published.<sup>1</sup>

He had issue by her, 1st, James, who died December 2, 1734, *s.p.*

2nd. Eleanor, baptised in 1715. She married first her cousin-german Henry Hulton of Hulton, but by him had no issue. On May 2, 1739, she became the wife of Sir Ralph Assheton of Middleton [and by him had two daughters, coheirresses, the elder of whom, Mary, married the first Lord Suffield; and the younger, Eleanor, married her cousin, Sir Thomas Egerton, afterwards Earl of Wilton.]

3rd. Katherine, baptised in 1719, married to Sir Thomas Grey Egerton of Heaton [and by him had issue Thomas, created Earl of Wilton, with remainder to the second son of his daughter and only child, Eleanor, Countess Grosvenor.] She died in 1791.

<sup>1</sup> There is some ambiguity about this statement. The President, Richard Copley Christie, Esq., to whom the editor is indebted for other incidental corrections, says the mezzotint engraving in question, by Smith, after a painting by Kneller, represents Elinor Copley, stated by Bromley, Noble, and others, to have been a daughter of Sir Godfrey Copley, Bart., F.R.S., the founder of the Copley Medal, who was baptised in 1682, and died young.

4th. Beatrix, who married Samuel Egerton, of Tatton, M.P., and died in 1755 [leaving issue one daughter, Beatrix, who was married to Daniel Wilson, Esq., of Dalham Tower, and died childless.]

Mr. Copley was so ill in April, 1725, that his life was despaired of, and his place coveted. He, however, recovered, and lived till 1732.

[In Byrom's *Diary* (see *Palatine Note Book*, vol. ii. p. 95), the Doctor wrote: "Saw Mr. Copley in his litter on Blackstone Edge, coming here in reference to the election in the room of Mr. Ashton, Tuesday, August 31, 1731."]

On March 13, 1720, Mr. W. Shrigley, writing to Bishop Gastrell, from Manchester, says: "I assure your lordship Mr. Copley should come to do his duty at the Old Church; there's nobody but Chaplains, and where the most care ought to be taken, there's the least." His will is dated 1732, and he devised large estates at Batley, including the advowson of the vicarage, of which he was joint patron, in Yorkshire, and elsewhere. He left £100 Three per Cent Consols to be invested, and the interest to be expended in purchasing Bibles and Prayer Books for the use of the poor at Thornhill.\*

MR. ROBERT ASSHETON, "one of Mr. John Oddie's pupils at the Grammar School, Blackburn, entered at Brasenose, afterwards Chaplain Collegiate Church, Manchester." (Vol. i. *Coucher Book*, Blackburn Vicarage.) He must have left Brasenose, as I find he was of Magdalen College, Cambridge, B.A.

\* Mr. Copley's remains were buried at Thornhill, as the following monumental record shows (see Whitaker's "Loidis and Elmete," p. 325): "Beneath this stone and near the remains of her dear husband, lies the Body of Ellen Copley, Relict of the Rev<sup>d</sup>. John Copley, A.M., Rector of this Parish. She departed this life the 17th day of June, 1760, Aged 74." As already shown, the Rev. John Copley was the last surviving male representative of his family, his estates becoming ultimately vested in the Earl of Wilton and Lord Suffield, in the proportions of three fourths to the former, and one fourth to the latter. Mr. Copley was descended from Adam de Copley, Lord of Batley, in 1316, and he was eighth in descent from Sir Richard Copley, of Batley, who died in 1443.—(From information supplied by the President.)

1670, M.A. 1675. His College Tutor was Mr. Quadringe, some of whose annotations on the Scriptures Mr. Assheton has preserved in his Common Place Book.

In 1668, June 12, Robert Assheton, of Salford, gent., died, and administration was granted at Chester to his widow Mary. This family had been long settled in Salford, as on the 16th December, 1596, Daniel, son of John Assheton, gent., was baptised at the Collegiate Church; and on May 4, 1599, Richard, son of George Assheton, was baptised there, but I have not been able to discover the connecting link.

Mr. Robert Assheton was appointed Incumbent of Trinity Chapel, Salford, and subscribed the Articles at Chester, December 7, 1694 (*Lanc. MSS.*, vol. xxii. p. ); Curate of Bury 1680, of Rochdale 1693. He was elected Chaplain of the Collegiate Church in the room of Mr. Hinde, October 5, 1699 (*Chapter Register*, vol. i.), and on the 13th December, 1703, was elected Fellow in the room of Mr. Hinde deceased.<sup>1</sup> (*Ibid.*) He was buried in Salford Chapel, August 31, 1731, and if he was about twenty-four when he became M.A., he was about eighty when he died, being born about 1651.

He was a Surrogate of the Chancellor of Chester, 1706-17.

He used for *Arms*—Arg. a mullet sable, a canton of the second, quartering 2 and 3 a mascle within a bordure engrailed. *Crest*—On a wreath, a man holding a scythe.

His *MS.* Common Place Book, Diaries, &c., were in the possession of his descendant, the Rev. Hart Ethelstone, M.A., Incumbent of St. Mark's, Cheetham Hill (1850), and are written in a neat, scholarly hand. They begin in the year 1666, and end with

<sup>1</sup> Shortly after Mr. Assheton's election to this Fellowship, he was presented to the living of Kirklington, in the county of York, by Queen Anne, as appears by the following entry amongst the Privy Seal Dockets and Warrants: "Nov. 12, 1705. For Robert Asheton, clerk, M.A. Presentation to the Rectory of Kirklington, in the county of York, Chester diocese, *ad corroborandum titulum ejus*, whether the same be in Her Majesty's gift by lapse or otherwise. Westm., 12 Nov., 4 Anne. Docquet sealed 14 Nov., 1705. Pat. 4 Anne." (See *30th Annual Report* of Deputy Keeper of Public Records, p. 384.)

1721. They contain Poems, Proverbs (seventy-five not in Ray, some good), Translations from Sophocles, Æschylus, Euripides, Callisthenes, and other classical authors. Also a variety of aphorisms, maxims, and sententious remarks both in Latin and English, from numerous authors; several outlines of sermons preached in Manchester, Salford, &c., written in short-hand; Latin and English Dissertations on Philosophy, Alchemy, Elocution, Grammar, Honour, Ambition, and some *Love Letters*. There are many observations throughout the volumes on subjects which appear to have influenced the writer's mind and affections, and there is little doubt that as he grew older he thought less of the altars and shrines of Venus and her son. The spirit of the licentious age of the Second Charles had exerted its influence on the young student, who admired "bravery in apparel," and yet seasonably censured "the iniquity of the times," which had "left Bellona to adore Venus, and forsaken Mars to follow Cupid." He was probably an honest disciple of dear old Izaak Walton, as he has recorded many pleasant rhymes in favour of the piscatory art, and some of them taken from Izaak's own book, so that if he did not practice "The Contemplative Man's Recreation," he at least regarded it, like Dean Nowell, as "a recreation that became a Churchman," and I hope that it was "the all of treachery he ever learnt."

He wrote a poem in favour of "conviviality," but added with commendable prudence—*perlege non imitare quod hæc tibi pagina suadet!* At a time when dissipation was generally prevalent and debauchery fashionable, he wrote an able Defence of Female Chastity, and defended the weaker sex against the reproach and sarcasm of their scandalous defamers, and, although he was indebted to Cornelius Agrippa and Henry Carey for his principal arguments, by adopting them he made them his own.

He was eminently loyal and strongly Episcopal. His "daily prayer" contained the words—"Lorde, bless the King and all Inferior magistrates. Bless, I pray Thee, the Church. Give her verity in her doctrine, unity in herself, uniformity in her

discipline, and universality in her progresse. Season Thy seminaries with Thy Truth, and bless the House of Levi, bless the House of Aaron." His admiration of *Eikon Basilike* was equal to that on Gauden or Wordsworth, and in a laudatory epitaph on the monarch he styles him "the best of Kings, best of Divines," so that he had no sceptical feelings on the subject of his authorship. His metaphysics were of the Stillingfleet, and not of the Locke, school of writers.

When he became old he preached short sermons at the Collegiate Church (Byrom's *Rem.*, vol. i. p. 176), a proof of his good sense.

He seems in early life to have been an artist, if the pen and ink sketches in the Common Place Books are by him.

He was clearly a pious and good man, and sought God's blessing "as the unworthiest of his servants, and trusted that if his (the writer's) sins cried louder for vengeance than the sins of *Cain*, they might be washed in *His* blood which speaketh better things than the blood of *Abel*."

The following unpublished letter addressed by Mr. Edward Byrom of Manchester, to Mr. John Stansfield, of Princess-street, London, dated October 15, 1715, gives a striking picture of the suspicions and evils of the period to which it refers :—

Mr. John Stansfield,—

This day I received a letter from you giving me an account of a treasonable letter directed to Mr. Byrom in London, which letter was delivered to one Mr. Byrom, a grocer in Cannon-street, and by him carried up to the Secretary of State, which letter is supposed maliciously to be directed to me. I do hereby most solemnly protest that I do not directly nor indirectly know who wrote the said letter, nor the contents thereof, farther than what is contained in yours to me of the 11th inst., which I this day received, and which is the occasion of writing this in my own just and necessary vindication, and will, whenever demanded, make affidavit of it before a Master in Chancery. I do not believe that the said letter was directed to me, because, as I at present understand it, I was not in London but in Lancashire at the same time the letter is pretended to be received in London. This I order you to make publick

to all my friends, and all other persons you hear make mention of it, by showing them this letter. There are other Byroms in London, and it may more reasonably be imputed to any of them than to me, who was then in Lancashire, and known to all my friends to be there. The more I think of it the more I am persuaded and do verily believe it a villainous design to do me a prejudice.

Yours,

(Miss Atherton's Papers.)

ED. BYROM.

Mr. Assheton had a relative in America, as this address is entered in one of his *MS.* books: "To Mr. Robert Assheton, in Philadelphia, in the province of Pensilvania, to be left at the Pensilvanian Coffee House, London."

He has also left an account of the revenues of the Collegiate Church of Manchester, and a minute statement of the lessees of the tithes of the parish, &c., in anno 1701. (*Lanc. MSS.*, vol. xxii.)

His sister Frances was the wife of the Rev. Robert Constantine, Incumbent of Oldham, who "went out" in 1662, and was buried there, from Greenacres Moor, 29th March, 1695.

Mr. Assheton was a Jacobite in his political principles, and was opposed to the views of Warden Peploe, whom he regarded as a factious and malignant opponent of the Chapter. Peploe's arbitrary proceedings raised the popular feeling in favour of the Fellows, and, as Assheton contended, probably with truth, all the partisans of the Warden were found, not amongst the sober and religious members of the Church, whether clergymen or laymen, but amongst the Presbyterians, notoriously hostile to the Church. There is some ground to suppose that Assheton regarded Peploe as a man of small scholarship, meagre theology, and much inferior in every respect to his great opponent Gastrell. The acute and subtle mind of Dr. Byrom, then a young scholar, discovered that the liberal and, as he thought, rationalistic opinions of Locke and Peploe were not to be combated except by such weapons as were wielded at the Collegiate Church, and,

therefore, he supported Copley, Assheton, and the Fellows generally, and opposed the Warden.

He married . . . . and had issue (1) Henry (2) Richard (a Fellow) ; (3) Margaret, wife of Mr. Jeffrey Hart of Salford, by whom she had two daughters — Margaret Hart, who married the Rev. Charles Ethelstone, M.A., and was the mother of the Rev. Charles Wicksted Ethelstone, M.A., and the grandmother of the Rev. Hart Ethelstone, M.A., and Elizabeth Hart, who married Mr. John Clayton ; (4) William, who married a daughter of Mr. Clayton of Clayton, near Preston, and had issue Richard, a Fellow.

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# The Forty-sixth Report

(7th of the NEW SERIES)

OF THE

## COUNCIL OF THE CHETHAM SOCIETY,

*Read at the Annual Meeting, held by permission of the Feoffees, in the  
Audit Room of Chetham's Hospital, on Thursday, the 4th of  
April, 1889, by adjournment from the 1st of March.*

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THE Council has at length learned that the General Index of the eighty-three last volumes of the Old Series of the Society's publications, which has been for some years in progress, is completed, and ready to be issued. A specimen volume is laid on the table. It has been prepared by Mr. W. E. A. AXON, on the plan of the Index to the first thirty volumes, for although this plan does not commend itself in all respects to the judgment of the Council, it was thought that it would be more convenient to the members if the present Index was made uniform with the former one. The new Index contains nearly 1,000 columns, and supplies about 100,000 references. Its extent is fully equal to two ordinary volumes, but it has been thought that an Index is most convenient in a single volume.



Of the New Series one volume only has been issued since the last Annual Meeting, namely, the Second Part of the *History of the Church and Manor of Wigan*, by the Hon. and Rev. Canon BRIDGEMAN. This volume, which has now been in the hands of the members for some weeks, is exclusively occupied with the life of Dr. John Bridgeman, Bishop of Chester, for thirty-six years Rector of Wigan. The fact that Canon BRIDGEMAN is a lineal descendant of the Bishop, as well as his successor in the Rectory of Wigan, lends additional interest to this volume, while its value is very greatly increased by the extensive use which the author has made of the Bishop's "Leger" or Memorandum Book, which comprises more than five hundred folio pages written in the minute and careful autograph of the Bishop himself. It not only contains much information relating to loans, contributions, subsidies, and ship money paid by the clergy and diocese of Chester between the years 1620 and 1639 (which has been published in Vol. 12 of the Record Society for Lancashire and Cheshire), but it forms almost an autobiography of the Bishop himself from 1608 to 1641, and a history of the Church of Wigan during his incumbency. But besides much information derived from the "Leger," Canon BRIDGEMAN gives us abundant original matter of general interest, partly derived from family papers in the possession of the Earl of Bradford, partly from unpublished documents in the Record Office, including copies of letters which passed between the Bishop and persons of such historical interest as Strafford and Laud, as well as Archbishop Neile, and other less important personages. The Third Part will complete the work, and though we cannot expect this to prove of equal historical interest to the volume which has just appeared, it will undoubtedly be not less rich in matters of local and genealogical interest, and a worthy companion of the other two.

Canon BRIDGEMAN's volume forms the first for 1887-8, the other two volumes for that year are expected to be the Third Part of the *History of the Church and Manor of Wigan* and a volume of Lancashire and Cheshire Wills and Inventories edited by Mr. J. P. EARWAKER, F.S.A.

The hope which was expressed in the last Report of the Council that Mr. J. E. BAILEY's health might be sufficiently restored to allow of his undertaking a further volume of Inventories of Lancashire Church Goods has unfortunately not been fulfilled, a relapse occurred shortly afterwards and resulted in Mr. BAILEY's death on the 28th August, 1888.

His loss is deeply felt by the Council as well as by everyone who is interested in the History of Lancashire, and indeed it may be said in literature generally, for with him has perished an enormous amount of accurate information respecting persons and things in Lancashire and elsewhere, information which he was always ready to place at the disposal of any one who was interested in such matters. But he was no narrow antiquarian; he added to his knowledge of local history an enlightened interest in and an extended knowledge of English literature, and his *Life of Thomas Fuller* has given him a high place among our literary biographers. Mr. BAILEY edited for the Society *Inventories of Church Goods* and Canon RAINES' *Rectors of Manchester and Wardens of the Collegiate Church*. *The Palatine Note Book* which he also edited for four years is known to all as a mine of information respecting Lancashire and Cheshire, and there is hardly one of his numerous brochures and papers that does not contain matter of interest. All his writings are marked by the same fulness of information and the same minute accuracy, indeed his fondness for tracing out somewhat insignificant details was somewhat of a drawback to him as an editor, for his sense of historic proportion was not quite equal to the extent of his knowledge, and a partly-printed volume would be delayed for a long time, and portions of it more than once reprinted, for the purpose of inserting some minute details of no special interest. But this, if a fault in an editor, is perhaps not one in an antiquary, and it is to be hoped that the extensive collections and great mass of notes, especially on local history and genealogy, made by Mr. BAILEY, will be made available in some way or other to those who are interested in these subjects. Though Mr. BAILEY's interest in the Society continued until his death, he had ceased for some years to take an active share in the duties of the Council, and resigned the office of Hon. Secretary shortly before the last Annual Meeting, when Canon TONGE was elected Hon. Secretary in his place.

Of the volumes announced in the last Report as then in progress or contemplated, the Council is glad to state that several, and these not the least interesting, are well advanced, and will, it is expected, be in the hands of the printer in the present year. Professor TOLLER's *Correspondence of the 3rd Earl of Derby*, and Professor WARD's edition of the *Poems of John Byrom* have both made progress, and it will be a

satisfaction to the Society to know that Professor WARD has also undertaken to edit Byrom's *Common-place Book, including his Journal and Letters for the year 1730-1*.

In connection with the *Records of the Parish Church and Vicars of Lancaster*, Mr. ROPER has felt that to make the work complete it should be preceded by the publication of the Chartulary or Register of the Priory of Lancaster, now among the Harleian MSS. in the British Museum. The Council has accordingly directed a transcript to be made of this Register, half the cost of which Mr. ROPER has generously promised to contribute.

The publication of the Minutes of the Proceedings (1646-1660) of the First Presbyterian Classis in the County of Lancaster, comprising Manchester and some adjoining parishes, has long been contemplated by the Society, and would probably have appeared before this time had it not been that Mr. BAILEY had proposed to edit it, and had, it is believed, made some collections for the purpose. There are few documents which would be of more interest, both generally and locally, and it is with much satisfaction that the Council is able to announce that Mr. W. A. SHAW, Berkeley Fellow of Owens College, has undertaken to edit it for the Society. All who have read Mr. SHAW's excellent article in the *English Historical Review* for October, 1888, on "Elizabethan Presbyterianism," will be satisfied that in him the Society has secured a competent editor, and one thoroughly acquainted with and interested in the history of Presbyterianism.

The Council has the pleasure of stating that since the last Annual Meeting three works not before mentioned in the Society's Reports have been undertaken and may shortly be expected to appear. These are:

*The History of the Parish of St. Michael's on Wyre.* By Lt.-Col. H. FISHWICK, F.S.A.

*The Lancashire Recusants of 1716: being a True List of the names of those convicted as Popish Recusants at the several Quarter Sessions within the County Palatine of Lancaster. With genealogical and other notes, extracts from the Recusant Rolls during the reign of Queen Elizabeth and her successors, and an Appendix of inedited documents in the Public Record Office.* By JOSEPH GILLOW, Esq.

A volume of *Lancashire and Cheshire Grants of Arms*, from the originals among the Harleian and other MSS. By J. P. RYLANDS, Esq., F.S.A.

The other works in progress or suggested are :

*Visitationes exemptæ jurisdictionis Abbatis et Conventus Beatæ Mariæ Virginis de Whalley*, A.D. 1500–1538 ; with other contemporary documents relating to the same. From the originals, now preserved at Stonyhurst College, Lancashire. Edited by JOSEPH HALL, Esq., M.A.

*History of the Chapelry of Newton.*

*The Ministers' Accounts of the Lancashire Chantries.* By the Rev. J. H. STANNING, M.A.

*The History of the Chapelry of Stretford.*

*The Chartulary of Cockersand Abbey.* By J. P. RYLANDS, Esq., F.S.A.

*Lives of the Fellows and Chaplains of the College of Manchester.* From the Raines MSS.

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